The LUTHERAN

700 YEARS OLD

St. Mary's Lutheran Church, Luebeck, Germany, is rededicated

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10 CENTS

Billy Met a Friend

OUR 2,100-MILE VACATION TRIP this past summer brought a series of "firsts" to our family. We experienced a first visit to Canada, a first journey through two states and a first swim in two of the Great Lakes. For our young son, the "firsts" numbered even more.

It must have been a bit bewildering to a little boy not yet five to eat in a different restaurant at each meal and sleep in a strange place each night. In addition, the only familiar faces he saw for nine days were those of us in the car. Though interested in all of the newness unfolded by travel, he must have missed his playmates back home.

Thus it was with great delight that Billy met an old friend near the end of the trip. We had stopped at overnight cabins in the picturesque Alleghenies of Pennsylvania. Billy went ahead with his father into the cabin carrying his small suitcase. A few seconds later he emerged, calling excitedly, "Hey, Mommy, look who's here!"

I FOLLOWED HIM INSIDE, where he pointed to a picture hanging over the extra cot in the room. It was the familiar picture of Jesus with his flock, holding a little lamb in his arms.

That night our son went to bed beneath the picture feeling a little more "at home." And as I tucked him in, I prayed that he would continue to experience the joy of his Lord's presence all through life, even in strange, unfamiliar places.

—ERNESTINE S. DAUM

The LUTHERAN — News Magazine of the United Lutheran Church in America

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THE CHURCH IN THE NEWS

Last call for CHEY

United Lutherans had reason to be pleased with results of an appeal for a $6 million building fund for their church's 14 colleges, 10 theological seminaries. Five months after the "Christian Higher Education Year" appeal was launched on April 23, 1950, the $6 million had been pledged in full. Last month the pledges had reached $7,442,491, and payments on pledges totaled $5,309,013.

There was one big thing wrong with the campaign. Price tags on the proposed buildings which the $6 million was to construct had been marked way up.

A library which a college planned to build for $250,000 would actually cost $350,000. A student residence building, estimated at $300,000, couldn't be had for less than $400,000. Swift upsweep of prices since war began in Korea had changed the CHEY situation.

Even if the seven and a half million dollars pledged in the CHEY appeal is fully paid, Dr. Rees Edgar Tulloss reminded church leaders at a meeting in late September, the original objective of the campaign will hardly have been achieved. "It will take all that is pledged, and more, to finish the work that has been planned and contracted for."

To make sure that at least $7.5 million will be secured in the CHEY appeal, United Lutheran congregations were urged this month to work for full payment of all pledges. Time for payment of the pledges ends Dec. 31.

Truman wants to unite church leaders

Nobody expected the president of the United States to be a great theologian. But a half-dozen times in recent years President Harry Truman had ventured to tell Christian leaders what they ough to teach. This month church leaders sai the President is on the wrong track.

The churches should be brought to gether in a crusade for peace, Presider Truman told those attending the Washing ton Pilgrimage of American Churchme in late September.

"In this crisis in human affairs, all me who profess a belief in God should unit in asking His help and His guidance, said President Truman. "We should la aside our differences and come togethe now—for never have our difference seemed so petty and insignificant as the do in the face of the peril we face today.

The President thought the Ten Com mandments and Sermon on the Mour should be a sufficient basis for a commo front against the danger of communism He said that for some time he had bee trying to bring "a number of the grea religious leaders of the world together i a common affirmation of faith . . . I hav asked them to join in one common ac which will affirm those religious an moral principles on which all agree."

But the efforts had been unsuccessfu the President confessed.

Can't mobilize churches

Even though communism is a "de monic obsession," said Bishop Angus Du (Episcopal Church) in answer to Pre ident Truman, it's a mistake to try t mobilize the churches to fight it.

"The God who makes himself know to us in Scripture, who makes himse known to us in Christ, cannot be ba gained with, cannot be mobilized or use for our human purposes," said Bisho Dun. "He can only be trusted and love and served."

"There are frightened servants of mammon," said Bishop Dun, "who think this might be a good time to finance the church to fight this threatening form of godlessness (communism) so that mammon might be served in peace. On the surface there is considerable appeal in the idea that the churches might be mobilized to strengthen the weak political sinews of the traditionally Christian West."

But "at bottom" the Christian faith and devotion can't be "mobilized by political leadership for political ends, however good," the bishop declared.

Pope had his own ideas

No previous announcement had been made of President Truman's campaign to get church leaders of the world to agree on a statement of common faith. But the trip made by Myron C. Taylor to the Vatican this past summer was part of the campaign, the White House press secretary, Joseph Short, explained this month.

Mr. Taylor resigned as the president's special representative to the Vatican, but had made a trip to Rome after the resignation. Mr. Truman had hoped to persuade the Pope to share with other churches in a common statement of faith in God and a united challenge to communism.

The Pope, reports *Religious News Service,* thought that he had already done his part by his repeated appeals to Christians to unite by professing allegiance to the papacy. Most recent of these statements had come on Sept. 30, when the Pope urged all Catholics to seek to "bring back to God all men and peoples, nations and states, and thus establish among them the only true and sound unity."

PRESIDENT TALKS WITH CHURCHMEN ABOUT REFUGEES

Protestant, Roman Catholic, and Jewish leaders in the work of resettling refugees talked with President Truman last month about creating a new agency when the International Refugee Organization goes out of existence. The Rev. Robert E. Van Deusen (right) was a representative of the Lutheran Resettlement Service at the conference

In reply to such appeals from the pope the executive council of the Church of England in Canada said last month, "Members of the Anglican communion are bound to point out that co-operation among all Christian communions is possible through the World Council of Churches. The Pope has been invited to lead his followers into the fellowship, and so strengthen spiritual unity against the onslaught of the common enemy. Unfortunately he has so far refused this co-operation with other Christian people."

Missionary doctor gets clearance

A way had been found this month to permit Dr. Earl Reber to go back to the Lutheran mission hospital in Liberia. He had been held up by the Pennsylvania draft board because there seemed to be no legal provision for exempting a missionary doctor from military service under the physicians' draft law.

A statement would have to be made, said draft board officials, that Dr. Reber "is a regular minister of religion." That would satisfy the law. But medical missionaries are not ordained and therefore according to Lutheran practice are not "regular ministers of religion." A compromise eventually worked out was to list the missionary as "a regular minister of religion as defined under the Selective Service Act."

Dr. Reber had received no government funds to aid in his medical study previous to going to Africa in 1946. After one term of service in Liberia he had returned to the States for graduate study in tropical medicine and pathology. Since clearance by the draft board, he and his wife secured passage on a plane leaving the States on Oct. 11.

Service pastor misses opening

A service center for military personnel was opened in the parish building of Fir Lutheran Church (ULC) in San Dieg last month. The hard work of getting ready for the opening day had been do by Pastor William H. Bandt, a Missou Synod clergyman. But when it was de icated, Pastor Bandt was not present.

Five days before, while writing a r port to Lutheran Service Commissio headquarters in Washington, Pastor Ban collapsed from a heart attack, never r gained consciousness. He was 44.

The new center in San Diego provid men and women of the armed forces wi a lounge, reading room, game roo kitchen, and chapel. A center had bee opened at the King George Hotel in Sa Francisco earlier in the year, and anoth is scheduled for Tacoma, Washington.

Churchmen against UMT

Most of the church conventions th year had said nothing about the plan f universal military training which had bee discussed in the U.S. Congress. Final d bate on the plan is scheduled in Congre sometime after Oct. 29. As the questio nears a show-down, church groups see to be lining up against it.

The peace-time draft, requiring r newed Congressional approval at regul intervals, had been accepted by churc men as an unpleasant necessity. The felt there was sense in a draft law i tended to meet a specific world eme gency, even though the emergency ma last a long time. But they were skeptic about UMT which is intended as a pe manent feature of American life.

Universal military training has bee condemned by the Baptists as "unnece sary, inefficient, and contrary to th American way of life," the Baptist Joi Committee on Public Affairs stated in la September. The Western North Carolin Conference of the Methodist Church co

CHAPLAIN ON DUTY

Chaplain David E. Kinsler (West Virginia Synod clergyman) conducts field service near Ft. Belvoir, Virginia. A tractor in background (right) is decorated as an altar

lemned UMT at its session this month, nd asked the Methodist General Conference to fight it.

Campus ministry continues at Minnesota

The University of Minnesota "will go o the highest court in the land" if necesary to maintain the right of church groups to minister to its students. The niversity's president, Dr. James L. Morill, said this month the board of regents of the university intends to defend its practice of co-operation with 24 Christian and Jewish agencies active on the campus.

A Minnesota judge this month refused to give a court order restraining the university in its co-operation with religious agencies. District Judge William C. Larson denied the petition of W. L. Sholes who wanted the co-operation stopped. Mr. Sholes said he would appeal to a higher court.

Mr. Sholes had asked for a writ of mandamus, a legal procedure to force public officials to carry out duties imposed by law. Such procedure would not be proper in this case, Judge Larson ruled. Mr. Sholes should have asked for an injunction.

"I may say," commented Judge Larson, "that I very much doubt that there is anything in the constitutions of the United States or Minnesota that requires the university to be wholly a Godless institution."

Church and state

A parish priest in Quebec would have to pay a $100 fine, Magistrate Felix Allard decided. The priest, the Rev. J. Alfred Roy, prevented the delivery of mail to Baptists in Ste. Germaine Boule. Sermons had been mailed in non-sealed envelopes by the Rev. Leslie G. Barnhart of LaSarre, Quebec.

Father Roy had required a 16-year-old part-time postal employee, Gervaise Begin, to give him the sermons, which he burned. The priest said the sermons "would give people wrong ideas."

A public-school principal in Harrison Township, Pennsylvania (near Tarentum), ruled last month that the Lord's Prayer could not be recited in classrooms. State law permits the reading of 10 verses of Scripture without comment, but says nothing about the Lord's Prayer. After conference with local Protestant and Roman Catholic clergymen, the principal withdrew his order.

President Joseph Lewis of the Freethinkers of America was in court this month to prevent two New York State communities from letting religious groups use their firehouses as places of worship. Roman Catholics celebrate mass in the Mamaroneck firehouse, and a Jewish organization, B'nai B'rith, holds meetings in the firehouse at Brewster. Mr. Lewis said he is trying "to stop a spreading custom" which "violates both the letter and the spirit" of the state and federal constitutions." Justice Frederick G. Schmidt, who conducted the hearing, said he will give his ruling later.

Bishop consecrated in Denmark

The king and queen of Denmark had reserved seats in Copenhagen cathedral. Leaders in the Danish parliament, commanders of the royal navy, members of the faculties of the Danish universities were present. Archbishop Ilmari Salomies of the Church of Finland and a hundred other bishops and pastors had gathered for the occasion of the consecration of the Rev. Christian Baun as bishop of the diocese of Viborg.

One problem that had troubled Danish bishops in recent years had been the ordination of women as parish ministers. Miss Edith Petersen, one of three ordained, had been serving a small parish in Noerreabby, on Fyn island. Last month she was transferred to become curate at Fredens church in Denmark's third large city, Odense.

Gerstenmaier is replaced

In the wreckage of postwar Germa the Protestant welfare agency, Hilfswer had done amazing things in relieving hu man need. Most of the used clothin medicine, and other supplies sent to Ge mans by Lutherans of America had bee channeled through this organization. Ge mans who could afford to give for the needy brethren had provided Hilfswe with large amounts of cash. Help ha also been received from Sweden and oth countries.

A heavy-set, fast-moving German pa tor, Dr. Eugen Gerstenmaier, had d rected the big Hilfswerk program. Th month Dr. Herbert Krimm had taken h place. Since Dr. Gerstenmaier became member of the new West German parlia ment, he had been busy with politics.

Under new arrangements in effect Oc 1, Hilfswerk will lose most of its positio as the central relief agency of the Pro estant churches. Work will be split u among the various regional churches, wit the Inner Mission agencies taking a large share of responsibility.

Jehovah's Witnesses bother everybody

When the end of the world comes on of these days, nobody will be saved bu folks who have left their churches to joi Jehovah's Witnesses. This assertion ha been broadcast by the Witnesses fro sound trucks driven along city streets b Witnesses parading in front of Protestan and Roman Catholic churches, in meet ings held in town and city parks in de fiance of local laws against such meet ings.

Witnesses didn't mind how much trou ble they got into. They were glad to b put in jail for breaking laws, becaus

STANDING ROOM ONLY IN HOLLYWOOD

Billy Graham drew 12,000 to the Hollywood Bowl for one of his meetings last month. The Bowl crowd saw the premiere of a 65-minute movie called Mr. Texas *which features a Billy Graham conversion. On the Graham schedule for sin-busting revival meetings next year are Washington, D. C., New York City. Evangelist Graham was also busy with radio and television this fall in his strenuous campaign*

laws of earthly governments, they say, have no standing in the sight of the Jehovah whom they worship.

This month two women Witnesses were sent to jail for 30 days in Alexandroupolis, Greece. They were charged with trying to convert members of the Greek Orthodox Church. In Lucknow, India, Anglican Bishop Christopher Robinson issued a pastoral letter accusing the Witnesses of "a sort of guerrilla campaign" against his church. Children and young people, he said, "fall for the attractively printed literature which is distributed free of charge."

Lutheran pastors in Wurttemberg, Germany, met in late September to see what could be done about heading off the Witnesses and several other sects (the Pentecostal Movement, the New Apostolic Movement). There is at present "an all-out campaign of the sects among Evangelical believers," said the pastors.

Twenty-five Witnesses had been imprisoned in Yugoslavia, it was reported. Communists have been giving the Witnesses rough treatment. In half a dozen countries behind the Iron Curtain their group has been outlawed and many members have been imprisoned as spies of Wall Street imperialism. But their membership in Communist countries has doubled since the Witnesses were banned, they reported this month in Vienna.

The New Hampshire supreme court had ruled in early summer that Jehovah's Witnesses have no right to use town parks for their meetings if that is forbidden by local ordinances. "Absolute liberty" of speech any where, any time, is not guaranteed by the constitution, the court said.

World News Notes

Something for refugees

There's room in the world to move a half million people every year from overcrowded places, said the International Refugee Organization this month. In about 10 years that would clear up most of the worst problems in Europe. But it would take quite a bit of money—an average of $276.30 per person.

The open space is in Canada, the U.S., South America, Australia, New Zealand. Migrants should be taken out of Germany, Austria, Italy, Greece, the Netherlands, Malta.

This month in Naples representatives of 27 nations studied the prospects for putting the IRO plan in action. The U.S. delegate, Mr. Robert West, said he didn't think the American Congress would put up the money needed, for of course the biggest share would have to come from the U.S. One reason for congressional opposition is that the IRO has five Communist countries in its membership.

Before Congress this fall is a plan to contribute $10 million to a fund for moving about 100,000 people within the next year.

Berlin seeks to join West

In Germany's confused political situation, strong pressure developed recently for unity talks between East Germans and West Germans. It stemmed from communist groups in the Eastern Zone. The West German Bundestag responded by presenting a 14-point program for free all-German elections; while the Municipal Legislature of West Berlin offered free city-wide elections as a beginner.

This double response to the communist challenge has served to speed agreement between West Berlin and West Germany. Although Berlin is nominally one of the states in the Bonn Federation, its geographic separation and different occupation status have kept it apart. Last week the three major parties in the Municipal Legislature agreed to support Mayor Ernest Reuter's seven-point program for integrating West Berlin into the Federal Republic.

Since the Bonn Republic has made far greater strides politically and economically than the Soviet-dominated East Germans, the Berlin move was seen as a strong blow for democracy and unity in the entire nation.

Everybody has A-bombs

When announcement was made in Washington that the Russians had touched off a second atomic explosion, considerable speculation followed as to the meaning of this fact and the conclusions that could be drawn from it. The Soviet government has repeatedly admitted that it was working on atomic fission, but claimed that it was exclusively for peaceful purposes, "to liberate mankind from exhausting toil," according to Russian biochemist A. I. Oparin.

President Truman told a press conference that he wasn't sure that Soviet possession of atomic bombs had made war more imminent and that he hoped it had not.

U.S. researchers have intensified their studies of current Soviet production and economic plans since the announcement. To build and explode two or more atomic bombs requires a large-scale investment of labor, machinery and raw material which has not figured in Russia's announced production program. The Soviet Union is now working on its fifth Five-year Plan for increased production.

THREE YEARS AGO POPULAR INTEREST was aroused by the arrival of several boatloads of Latvians and Estonians who sailed from Sweden in open boats. Haunted by fear of persecution from the Russian communists who had driven them from their homeland, they wanted to put an ocean between themselves and Europe. Not even the political haven granted them by Sweden made them feel safe.

Their status was challenged by the U.S. immigration authorities, since they had entered without visas. The Immigration and Naturalization Service pointed out that if they were permitted to stay, other boatloads of Baltic refugees concentrated in Sweden could be expected to set sail.

Meanwhile, an equal number of their countrymen who had been patiently waiting for their quota numbers would have their entry postponed. This would reward those who entered illegally and penalize those who depended on the impartiality of our legal processes. Preparations were begun for the deportation of the new arrivals.

Popular protest

A STORM OF PROTEST AROSE. The imagination of people was stirred by the resourcefulness and daring of those who braved the dangers of the ocean to find a haven of refuge.

Bills were introduced in Congress to provide for their admission as permanent residents. This automatically halted deportation proceedings until action could be taken on the bills. Most of the refugees were paroled to the National Lutheran Council, which had taken active interest in their physical and spiritual welfare. The NLC provided bonds on their behalf with the immigration authorities.

With the postponement of deportation, interest began to die down. People assumed that the bills would be passed. But instead, they became buried under bushels of similar bills referred to the Senate and House Judiciary Committees. At the close of the 80th Congress in 1950, no action had been taken.

For the first few months of the 81st Congress, no new bills were introduced. Baltic refugees reverted to their former status, Immigration and Naturalizaton Service began deportation proceedings.

NLC publicity

THE NATIONAL LUTHERAN COUNCIL, which had kept in personal touch with the Baltic refugees and had renewed their bonds each year, was disturbed. Most of them had found jobs and made a good adjustment to American life. Certainly they could not be returned to their communist-ruled homelands. And after three years, it did not seem fair to uproot them and send them back to Sweden.

The NLC News Bureau issued a news release describing the plight of the Balts. This was quoted by some of the Lutheran journals, and was the subject of editorial comment in the *Christian Century* and the *Christian Science Monitor.* Again public interest was aroused, and a deluge of letters poured into the offices of the Senate and House Judiciary Committees.

As a result of the renewed interest, new bills on behalf of the Baltic refugees were introduced by Congressmen Walter and Donovan and Senator Lehman. If popular support continues, the chances are good that the bills will be passed, and that the U.S. will become the new homeland of these twentieth century pilgrims.

—ROBERT E. VAN DEUSEN

HISTORIAN WHO MAKES HISTORY

By HAZEL O'HARA

State Department official Richard Heindel labors to extend influence and culture of the U.S., thereby winning friendship of other nations

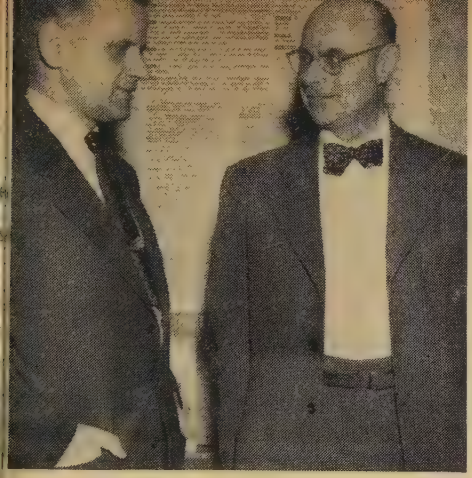
BEFORE RICHARD H. HEINDEL of the Department of State took off for Paris early in June with the United States delegation to the General Conference of UNESCO (United Nations Educational, Social and Cultural Organization), I stopped at his home in Northwest Washington and over a cup of coffee on the porch managed to learn something of how he became such an internationalist. One ordinarily expects a history professor to stay put in a quiet sort of way, but Dr. Heindel became involved in making history in 1942 and has been on the wing ever since.

He left his post as assistant professor of Modern European History at the University of Pennsylvania that year to go to London for the State Department to set up the first of our government's American Libraries in foreign countries. The Department switched him to Washington in August 1945 as chief of its new Division of Libraries and Institutes. In October 1947 he was called to Capitol Hill to join the professional staff of the Senate Foreign Relations Committee. In October of 1949 he went to the Social Science Research Council, in Washington, to make some historical studies, and in the following October (like the birds, he migrates in the fall) he moved to his present post as deputy director of the UNESCO Relations Staff.

A fairly lazy person feels a little fatigued at the thought of the many duties he has merely run in on the side. He has been secretary of the Committee on American Culture for the American Council of Learned Societies; field director of the Foreign Policy Association in Philadelphia; book review editor for *Social Studies;* and has held other "odd jobs."

THESE INTERNATIONAL PEOPLE LEAD a fantastically busy life in this era when nations are using everything in the psychology books to try to work out a way of getting along together before someone blows up the planet. At UNESCO meetings in Washington, I saw Dr. Heindel performing the unlikely feat of being on six sides of the hall at once, or I may have been simply confused at the idea of a motion picture star (Myrna Loy), a poet (Archibald MacLeish), a philosopher (Reinhold Niebuhr) and a variety of top folk from different professions meeting to discuss ways and means of making the earth a safer place for mankind. Dr. Heindel's own office is a place where no one lets him alone. The world is always ringing his telephone and knocking at his door.

THINGS WERE DIFFERENT at his home. Bridget, age three, turned the conversation, as any of us would, to a brilliant skinned knee all touched up with mercurochrome. The other two children (12 and 9) being absent, Bridget did all the honors, insisting particularly that I take note of the fine bronze bust of papa on the mantelpiece. The long-haired dachs-



DR. HEINDEL AND FRIEND
Dr. Werner Richter was recently elected rector of Germany's Bonn University

hund tied to a tree on the side lawn was calling all the people to stop their nonsense and come out to play. Mrs. Heindel, a serene dark-haired young woman, suggested that conversation is all the better for a cup of coffee.

Dr. Heindel, a youthful (though internationalism has put some grey in his hair) freckled head of the household, appeared in a khaki sport suit. In the relaxed atmosphere of the family porch we could talk about his abiding scholarly interest in the influence the United States exerts on other nations.

He was born in 1912 in Hanover, Pennsylvania. Outside of two years at Harvard and a term at the University of Michigan, he received all his education in that state. He wanted the experience of a small liberal arts college and chose Gettysburg for his first two years. Though fond of American history, as a freshman he began to wonder that so much was taught about foreign influence on us and so little said about our influence on others. We must be exerting some. We certainly had driven many foreign visitors—the vocal Charles Dickens among them—to writing social commentaries about us. Freshman Heindel, having a theme to write and finding in the college library 27 volumes of Ruskin's letters and essays, went to work on them and ended up with an essay called *The Impact of the United States on John Ruskin.* That was the first of a long series of writings about our influence abroad.

He went to Harvard for his last two undergraduate years, received his Ph.D. in 1938 from the University of Pennsylvania and remained there on the faculty. In the process of becoming a historian, his wonder grew that this land which had thousands of books available in the public libraries on the influence of Greece or of Crete or of Egypt should have almost nothing on those shelves about its own considerable radiation. Textbooks of American history might admit the influence of the almighty dollar, the bathtubs, the movies, but left the story at that. Dr. Heindel tried by his own teaching to broaden instruction in American history to include our own effect upon other nations. He wrote numerous articles on the subject. In 1940 he brought out a book *American Impact on Great Britain,* and began his notes for a two-volume history of our influence abroad.

AND HE HAD A STROKE OF LUCK. Most professors have to save a long time for that trip abroad to see the things of which they teach. He was sent to historic London on a government mission. A stroll down the street gave him ideas on what we have done to English shop windows. An evening at the theater sent him off on a study of the adaptation which American plays must undergo for the English stage. He pursued our influence in dentistry, religion, recreation, and home life. He combed volumes of debates in the House

of Commons for references to the United States. All this was research in his spare time.

On the job he was busy establishing the American library for Londoners. The United States government had only recently decided to speak up about itself through official information programs abroad. Dr. Heindel was one of the first employees on that program, and he believed in it. It was, in fact, "right up his alley," for he was a believer in our influence abroad and delighted with the opportunity to point it up and make it stronger. A library was a good starting place. People who use a library are likely to have a warm regard for those who opened it for them.

DR. HEINDEL MADE SUCH A SUCCESS of this first library that he was returned to Washington in 1945 as chief of the new Division of Libraries and Institutes in the State Department. He was a youngster division chief in that hoary department, but actually he had to start from scratch and create the division. During his stay with it, over 70 American libraries were established in foreign countries, many of them the first public libraries.

Those of us who have been drawing books from the public library all our lives —from the *Five Little Peppers* to the *Metaphysics of Aristotle*—have no idea of what it means to be hungry for books. I have watched Mexicans around the reading tables or exploring the shelves in the Benjamin Franklin Library in Mexico City. In the evening, they stay until the lights are flickered and they are obliged, reluctantly, to leave. These libraries are a little bit of the U.S.A. on foreign soil—an open house where everyone in search of knowledge or entertainment is welcome to come. Dr. Heindel turned them into cultural centers, adding records, photographs and paintings, films, and classes in English.

Then he moved along. He says apologetically that he has jumped around a good bit, but he has been enlarging and using his specialty—U.S. influence on other nations. During his stay with the Senate Foreign Affairs Committee, he worked on the Marshall Plan. In his present job, he represents the State Department on UNESCO. This United Nations agency was set up to equalize opportunities among nations for economic and cultural advancement. It has many puzzles and problems that call for a practical historian like Dr. Heindel. He went to the July meeting in Paris as special advisor to the chairman, knowing when he left that he would be lucky if he had time enough in the next six weeks to sit down and write a letter home.

IN SPITE OF THE high-pressure area in which he has been cast these past 10 years, he remains a family man, who hasn't the heart to punish the dog. He and Mrs. Heindel try to keep some roots in York County, Pennsylvania, but enjoy the exhilaration of being caught up in the events that pour through Washington, though Dr. Heindel modestly denies that he has any great part in them. They are active in the Luther Place Memorial Church, which occupies a spot on the edge of one of those dizzying circles for which Washington is famous, where 14th Street widens out to greet the several streets that come streaking in from all directions. The church has just space enough for a small lawn and a militant statue of Luther.

Dr. Heindel feels that the Lutheran church should be producing more leaders for international affairs and that the church schools have an obligation to lead their students in that direction. He wel-

comed the seminar on the Church and National Life sponsored by the National Lutheran Council at Alexandria, Virginia, in March of this year, for he believes that the various professions within the church should get together for discussion and resolution. He introduced the topic, "Exploring Mutual Responsibilities of the Church and Government in Foreign Affairs."

He looks upon the present world crisis as one of man's spirit and believes that it must be resolved by means that are fundamentally spiritual. Once one accepts, he points out that the only "revolutionary or evolutionary doctrine existent in the western world today sufficient to confront totalitarianism anywhere is Christianity, then a staggering responsibility rests on the wisdom and action of the church."

He remains fundamentally interested in educational administration, and works in many ways to broaden courses of instruction so that Americans may learn to understand their country and its place in the world. He believes that we must develop greater capacity for wise participation in a complex world of various cultures.

His own faith in the American story has grown with study and experience. Some day he will go back to teaching it himself. Some day he hopes to have time enough in a quiet study to write that two-volume history of our influence abroad. Meanwhile he is busy making that influence greater. Because of his own work in expanding our influence abroad, he may have to expand those two volumes to ten.

Of Such Is the Kingdom

By THEODORE J. KLEINHANS

Summer camps sponsored by Lutheran World Federation for Europe's underprivileged children are a fine example of Christian love

"But Uncle Toby," wailed a lad of 10, tears in his eyes, "who's going to show us how to catch trout and look for fawns after you're gone?"

What that little refugee lad, an orphan of war, said to a pastor who has given up his vacation for the past two years to help direct a children's camp, typifies the Christian love that develops in the hearts of a thousand Austrian youngsters every year.

In the Lutheran World Federation's program in Austria, the summer camps are one of the soundest investments the church can make. As the Rev. Rene Oderbolz, a Swiss pastor directly in charge of the camps, and Dr. Alvin E. Fritz, chief of the LWF in Austria, tell it, outside money pays only a very small fraction of the total cost. Actually, careful planning, the right approach to the right officials, and painstaking follow-through keep the maintenance cost per child to an unbelievable low—in 1951, about 10 to 15 cents per day!

The story of the camps and the people who run them is an intriguing one. During 1951, four camp sites were chosen

TIME TO STUDY THE NEW TESTAMENT
Bible hour is important part of church camp life

—Innsbruck, Graz, Salzerbad, and Strobl. These four camps played host to one thousand children.

Lying in a picturesque valley at the outlet of the Wolfgangsee, where it catches the morning shade of the Dachstein and the evening shadow of the Schafberg, the camp at Strobl was by far the best equipped to handle a large flow of campers. On a huge estate known as the Burglgut, rented from a Czech industrialist now living in the United States, Strobl had all the requisites of a good campsite —an azure lake surrounded by mountains, safe swimming beach, flowing trout stream, half a dozen sturdy buildings, dozens of mountain paths, an open meadow, and even an orchard. All this scenery lies almost within echo distance of Bad Ischl, where the International Boy Scouts held their jamboree.

IN ORDER TO GET an invitation, children had to be enrolled through their pastors or churches. Whether refugees or native Austrians, the first requisite was need. With each application there had to be a physician's statement showing that they were sickly or undernourished and that they came from underprivileged families. More than three thousand applied.

Once they arrived in camp, the children hardly stopped running from morning to night. Their program included Bible study, nature walks, singing, devotions, swimming, volleyball, soccer (what European child doesn't love soccer, like an American boy takes to baseball!), and many of the community games that they brought with them from their homelands in Hungary or Czechoslovakia or Serbia. Eating simply but well, the average child gained from three to six pounds during his stay.

Probably the most astounding statistic of the whole program was the cost. By care, this has been held to about 10 or 15 cents per day per child. Many supplies originated with Lutheran World Relief—flour, egg powder, rice, cooking fat, syrup, milk powder, and cheese. With these basic

ingredients, a good cook can do wonders. And with a simple item like flour, a good bargainer like Pastor Oderbolz can do even better, talking the local baker into producing all the bread for hundreds of hearty appetites only by trading off several extra sacks of flour.

Food planning actually starts long before the sessions. In February a refugee farmer in Salzburg began setting out plants in his hothouse, and by the time summer rolled around he had grown enough cucumbers, lettuce, tomatoes, peas and beans to fatten a small army. What about meat—isn't that expensive? Well, not when you grow your own. At Strobl four hogs were fattening on camp garbage and ought to be just about right for next summer.

Growing your own vegetables and meat is not the only way to skin the financial cat. With a little persuasion, once it realized how much it would save in social welfare benefits, the Austrian *Krankenkasse,* or State Welfare Board, contributed a sizable grant, amounting to about 30 cents per child. The local governments made similar contributions.

To top this off, railway officials also smiled on the project. Rail fare even for children who lived a hundred miles from the campsite amounted to no more than 20 cents. And as the supreme touch of good stewardship, the Strobl camp sold to a local farmer the right to cut hay on the property. Someone would have had to cut the hay anyway!

Just the physical good health of these deserving youngsters is sound reason to justify the cost of the camps. And what value the youth get in character building and religious instruction no yardstick can begin to measure. Anyone who listens to them singing *Schoenster Herr Jesus,* as they gather in a huge circle around the birchwood cross while evening shadows fall, can never forget it.

To Lutherans in Austria, whose numbers have trebled with the influx of refugees from behind the iron curtain, the children's camp program is indicative that the church has not forgotten them. Children and parents alike are aware, once their letter of invitation arrives, that the camps are made possible by the Lutheran churches of America "as an expression of Christian love for their neighbors in Austria."

Camp Activities Center Around the Cross

Church Sponsors Child Care Program

By GEORGE WESTBY

New methods used by Lutheran Welfare Society of Iowa are typical of advanced planning adopted by church's welfare agencies in many areas

THE LUTHERAN CHURCH HAS ALWAYS shown great interest in the welfare of children. Congregations wisely use every means at their disposal to provide for the spiritual development of their youth. Physical care is also within the province of the church. Orphan homes and similar institutions have existed for many years as an indication of the church's concern.

Recent changes and innovations in the child care program are opening up new avenues of service. Typical of many areas is the state of Iowa, where until the 1930s custodial care of children who could not live with their own parents was provided by children's institutions supported by the church.

INSTITUTIONS ARE EXPENSIVE and do not provide "a mother for a child," which is the foundation upon which Christian family and home is built. Forced by lack of space in institutions to study other types of care for children, several Lutheran bodies in Iowa made an analysis of needs and problems of children who required care away from their own home.

As a result, in 1939 the Lutheran Welfare Society of Iowa was organized to provide help and care for needy children in boarding, free, adoptive and self-support homes and also to provide services to unmarried mothers and their babies. The society owns no institutions and provides no institutional care. It does, however, work in co-operation with homes operated by church bodies.

Six church bodies in Iowa now participate in this program: ALC, Augustana, Danish, ELC, UELC, and ULCA. The president of the board of directors this year is a ULCA businessman, Harm Kramer of Postville.

Because Lutheran population in Iowa is distributed all over the state, seven branch offices have been established. These are located in Des Moines, which is also the state headquarters, Decorah, Council Bluffs, Fort Dodge, Iowa City, Mason City and Sioux City. Each branch office serves from 10 to 18 of the 99 counties in the state.

For a Lutheran child in Iowa who cannot be given care by his own parents or relatives, the society provides a foster home. Such Christian parents, who give care to children other than their own, make clear the child's responsibility to God, self and his fellowman. Such care can help any child understand that he too is a child of God. Christian foster parents teach respect for standards and guidance for right conduct. Religion, permeating every phase and activity in a home, establishes spiritual values and a better way of life for a child.

IN 1950 THE DEPARTMENT of child care provided services to 610 children. Of these, 170 were in adoptive homes and 165 in boarding homes. Others were given free care, were supervised at home,

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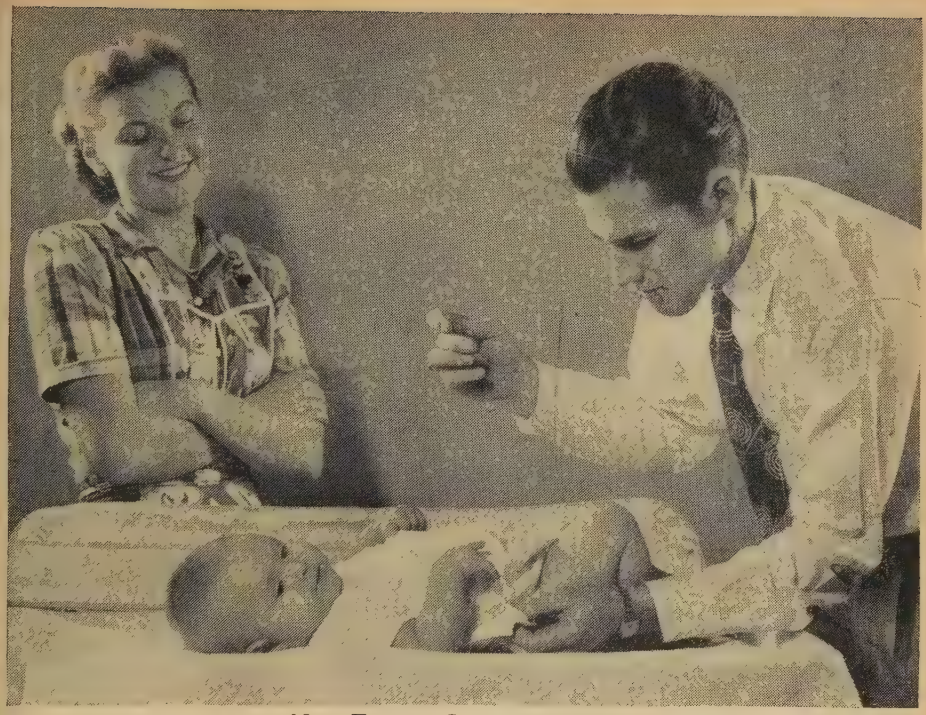
Mr. Westby is executive director of the Lutheran Welfare Society of Iowa, with headquarters at Des Moines.



NEW FATHER GETS EXPERIENCE
Adoptive parents must learn about child care

or were in receiving homes, hospitals or children's homes. Counseling services, care and help in planning for the future were provided for 97 unmarried mothers and their babies. The days-care totaled 109,040 for all children given help.

As a provisional member of the Child Welfare League of America, the organization maintains a staff of well-qualified social workers. Four of the branch offices have two social workers each. The other three branches each have one social worker. Every branch office is supplied clerical help as needed. In addition two case supervisors, a field secretary and an executive director make up the staff.

Children are referred to the agency by courts, doctors, pastors, lawyers, parents, and other agencies. Each month more than 75 foster homes are in use for children given boarding care. Pay to boarding home parents varies from $30 to $45 per month depending on the need of the child. Medical care and clothing are also furnished by the agency. Total expenditures in 1950 were $182,000, of which $76,397 came from Lutherans in the state. The average contribution of all the 147,000 confirmed National Lutheran Council Lutherans in the state was 51 cents. The ULC average for the state was 61 cents. Other income came from community chests in Council Bluffs, Des Moines and Sioux City, as well as from courts and parents.

LUTHERAN CHILDREN ARE ACCEPTED for boarding homes when their own parents can no longer furnish adequate care. They are placed in an approved and su-

pervised foster home until the parents can make their own plan for the child or release him for placement in an adoptive home. In foster homes at the present time are more than 40 European war orphans brought to America by the United States Committee for the Care of Children, who were referred to the Division of Welfare, National Lutheran Council, and sent them by the Lutheran Welfare Society of Iowa.

Before they are accepted for boarding care, children have complete physical and psychological examinations. Case histories and the background of their parents are carefully studied by social workers and supervisors. Frequent assistance is asked of psychiatrists, teachers, pediatricians and others to determine the best plan for children before responsibility is accepted. Some of the children, who cannot accept foster homes readily, will need special services and are sent for a while to one of the Lutheran children's institutions in Iowa at Elkhorn, Ames, Muscatine or Waverly. Often they may afterward be placed in foster homes.

Staff members in the seven branch offices work together closely in finding suitable homes and resources. The planning is under the supervision of two case supervisors in Des Moines, who assist the caseworker through scheduled or special conferences or staff meetings.

AN UNWED MOTHER usually seeks refuge away from her home community. The social workers on the staff help her make plans, including pre-natal care and hospitalization. Then comes planning for the immediate care of the baby, and the long-time plan: a decision which the girl herself must make. Friendly, Christian counsel and advice help her to face the future. Under the care of the agency she is protected and helped to make plans for life again in her home community. The aid of Lutheran pastors is sought in giving the girl strength and courage for the future that lies ahead.

Most of the children placed for adoption are born to unmarried mothers. Others are children of parents who are divorced, separated or deceased. In hearing cases of child neglect the courts may sometimes remove Lutheran children from their natural parents and transfer their legal custody to the Lutheran Welfare Society for the purpose of adoption. In 1950 the organization cared for 170 children in adoptive homes.

The Lutheran Welfare Society, recognizing the right of a child to live in his own home whenever possible, tries to maintain family ties. The agency always works with the natural parents, doing what it thinks best for the child. The transition of the child from his own to a foster home is made to be as happy and constructive an experience as possible.

A STUDY OF CHILDREN PLACED FOR adoption includes all the background material possible, including capacities, nationality, family heritage, religious background, educational achievements, and significant data about their physical and mental health. With regard to the actual parents and relatives of the child the staff obtains a physical description and complete information for the purpose of matching.

There are always many more applicants than there are children. Certain criteria have been set up in an attempt to hold the waiting list to a number commensurate with the number of children available. In doing this we never reflect a censorious attitude toward anyone's qualifications. Conditions change to meet a change in numbers or kinds of children needing the adoption opportunity.

Our relation to Oriental lands requires patient understanding and economic help or Communism will overrun all of Asia

By REINHOLD NIEBUHR

JOHN COWLES, one of our big newspaper publishers, has made a trip around the world. In his magazine *Look* he offers some conclusions.

His remarks about Asia are particularly interesting. He thinks we are losing the battle for the minds of men in Asia. He is particularly concerned that our impatience with India could easily drive that uncommitted nation into the arms of communism. He believes that our emphasis upon armed strength and the communist effort to monopolize "peace" make us appear to be the war party.

But even more significantly, he has come to the conclusion that our emphasis upon "free enterprise" and "free elections" is completely meaningless to the Asians. They identify their experience with "imperialism" on the one hand and with "landlordism" on the other with "capitalism." And free elections and universal suffrage are democratic forms which mean nothing to them.

THESE VERY PERCEPTIVE remarks by Mr. Cowles, which in some respects parallel the conclusions of another distinguished traveler in the Orient, Governor Thomas Dewey, show clearly what tremendous hazards democratic foreign policy faces in the whole Orient.

Perhaps nothing is more significant in our day than that communism, which was originally intended for the industrial nations, should have failed there but should have become, instead, a "life option" among the desperately poor people of decaying agrarian economies. They have suffered from the "white man's arrogance." Communism feeds their resentments against color prejudice. Their poverty is due partly to feudalism and partly to the low productivity of the agrarian economy.

It is frequently due to landlordism and to usurious interest rates. Whenever this is the case we are held responsible. For this reason the danger of communism overrunning the Orient is very great.

THIS PERIL CANNOT be averted by telling the Orient of our living standards, or recommending free elections. The living standards make them suspect that we have grown rich at their expense. The free elections are not congruous to their present experience.

Our much too modest program of economic assistance must be expanded. But even economic assistance will not work miracles in a brief time because it is not possible to change a feudal-agrarian society into a technical one in a decade.

Perhaps the Orient requires patient understanding more than anything else. As there are in our country literally hundreds of missionaries who have returned from the Orient, ought not their knowledge of the actual situation be exploited by church and state more than it is? Ought we not find some way of tapping this resource of understanding so that this rich and powerful nation will have a better comprehension of the realities of an impoverished world?

PARALLEL ROADS NEVER MEET

By LILLIAN KERR

Sally was lucky because she learned before it was too late that spiritual division in a family can cause unhappiness

BART EGAN STOPPED THE CAR at the curb by the church and his wife and nine-year-old Joan got out. Young Peter wanted to follow, but Bart held him back and closed the door.

"Why can't Peter come to our church?" Joan said fretfully. "They don't have a Junior Church where daddy takes him."

"Please—let's not go into that again," her mother said quickly, as she started up the church steps.

"Well, I don't see why," Joan persisted, watching Peter looking back at her through the open car window.

Not being able to share their spiritual life had been a constant heartache for Bart and Betty Egan, but they had long ago given up trying to find a solution to their divided religious convictions. They had each accepted the responsibility of the religious training of one child, and trusted their love for each other to keep unity in the family. The children had taken the two church affiliations in their stride until Betty's church had added a junior worship service. Little Joan loved it. It was a service she could understand and take part in. Seven-year-old Peter, always bored with the adult service naturally wanted to go with her.

THE CAR WAS WAITING WHEN Betty came out of church. Joan was in the back seat telling Peter all they had done at junior church. "We learned a new song. It goes like this—" She sang a verse, then had Peter sing it with her.

Peter stopped singing to announce suddenly, "Next Sunday I'm going with you."

"You can't. Daddy won't let you," Joan said. "I don't see why. At school the teacher said it was a free country. We could go to whatever church we—"

"Joan," Betty cut in sharply, "I explained—that's a subject we don't discuss."

"But—but why?" Peter asked. "You said we could ask you anything."

"Because that's the way it has to be," his father answered. "Now be still, and let's not hear any more about it."

He drove a few blocks, then said softly to his wife, "Next Sunday I'll take the pickup. You and Joan use the car."

"No!" She spoke quickly. "Let's not do that. We'll go as far as we can—together. The children will have to learn to accept it."

AFTER LUNCH as Bart walked around the house, he found the children in the yard playing church. He left abruptly and went to the kitchen where Betty was washing the dishes. He took a towel and began drying them.

"Let's take the children to the beach," he said. "They can at least enjoy a swim together."

Betty caught the worry in his voice, and added, "We can take our suits, too. You promised to teach me that crawl stroke." Under her breath, she prayed, "Dear God, isn't there any way out? Must this always be between us?"

PETER RODE IN THE BACK SEAT the following Sunday morning. When the car stopped to let his sister and mother out, he flung open the door, dashed down the sidewalk, and disappeared through the door into the junior department of the church.

"Wait here. I'll bring him out," Betty said quietly.

"Please, Daddy, let him stay," Joan pleaded. "He wants to—"

Bart meshed the gears, and jerked the car away fast without answering. Joan flew into the building looking for Peter, while Betty watched the car out of sight, sighed wearily, and went into the church of her faith.

The car was waiting after the service. The children slipped into the back seat, and sat still as mice.

"We had a fine sermon," Betty said, to break the silence, wanting to share the spiritual uplift with her husband.

"So did we," he answered, then added, "Telling each other we heard a fine sermon won't unite this family spiritually." He drove faster, as though in a hurry to get home.

Several weeks later Bart came home one evening and handed a letter to his wife. "From my sister Sally," he said. "It came to the plant. She wants us to be the first to know. She knows we'll understand. She is going to marry out of our faith."

"Oh, no!" The words were a cry from Betty's heart. She read the letter quickly. "Bart—what can we do?"

He drew his wife into his arms and held her tight. "We've got to do something," he said. "I've been worrying about it all afternoon. How about asking her to visit us? We could talk to her —tell her it doesn't work out."

"Send her a plane ticket—airmail it," Betty said. "Tell her she must come. We are so far from them, they only know of our happiness, they—they don't know of our heartbreak."

THE FAMILY MET THE PLANE when Sally arrived. The children clung to their pretty young aunt. Joan was fascinated by the new diamond ring. Betty and Bart had little to say—not even congratulations.

Sally stopped her brother a few days later, and using a sister's privilege asked, "Bart, I—what is it—between you and Betty? I can see you love each other, but there's something—"

Bart wanted to tell her, but he was clumsy with words and advised her to talk it over with Betty. But Sally protested she couldn't do that. Betty was sweet, but she didn't know her well enough to pry into her private life. So Bart told his wife, and Betty agreed to bring up the subject, but the children were always around and the occasion never seemed quite right. Perhaps after Sunday when Sally saw how the family split up it would be easier. She didn't know what a shock it would be to Sally, but Bart did.

IT WASN'T UNTIL BART HAD let his family out of the car at the first church and driven on that Sally sensed the situation.

"Bart, you can't—you don't mean you let the children go to that—church?" she asked, her lovely eyes wide with shock.

"Why—why—you can't—"

"That's the way it is," he said. "At first I took Peter with me, and Betty took Joan, but the children insisted on their right to worship together."

"But you shouldn't have let Peter do that," she remonstrated. "It isn't right."

"Could I tell him the other church was good enough for his mother and sister, and not good enough for him?" Bart asked. "Betty has a right to her belief. I —I can't believe my wife is spiritually lost. I—I couldn't believe that. I love her."

"But Bart—you know—what the church teaches. You've got to do something."

He drove through the intersection, talking softly, telling Sally how at first he and Betty had tried to convert each other to their faiths, the misunderstandings, the jarring notes unavoidable in a house divided spiritually, until the car stopped at his place of worship.

Sally was quiet during the noon meal. She ate very little, then went with the children to the yard. Betty was washing dishes, and Bart drying them as she wandered into the kitchen. She stood a moment watching them, then said abruptly, "It isn't right—about you belonging to different churches. You love each other. Can't you do something?"

"Loving each other makes it worse," Bart said. "It can't change our beliefs."

"All through service at church this morning I worried," Sally said. "The feeling of restraint I felt from the day I arrived—I know now, it's because you are both being careful of what you say, trying to avoid anything that might touch each other's beliefs. It's making you both old. You're not young and carefree any more."

"It's like an elastic band," Bart said. "It pulls us together and jerks us apart."

"It's our love that pulls us back," his wife said. "The elastic band simile isn't a pleasant one. Elastic grows weaker each time it is stretched."

"I've got to ask you something," Sally said, her face white, and her eyes tragic with anxiety. "It's brutal, but—would you—knowing what you know now—if you could do it over—would you get married?"

Betty's hands were suddenly still in the dishpan. Her shoulders came up and stiffened. A plate slipped from Bart's fingers, and crashed on the floor. He lifted his head slowly, all the pain of the world in his eyes. He shook his head slowly.

Sally caught her breath. She looked from her brother to the frozen shoulders of his wife, and cried out, "I won't—I won't make a mess like this of my life. I won't—I won't!" She ran sobbing from the kitchen.

Betty stepped over the broken plate and got the broom. Bart held the dustpan for the pieces.

During his life Franz Schubert wrote more than six hundred brilliant songs, eight symphonies and twenty-two sonatas. For all this inspired work, including the reverent "Ave Maria" and the grand "Unfinished Symphony," the composer received neither money nor fame. The greatness of his work was realized only after his death and only then did fame come to Schubert.

—Jewell Casey

FIVE MAKE A FAMILY

SWALLOWED WORDS

THE KITCHEN DOOR flew open with a bang. "When are we going?" demanded Susie.

I looked up from the applesauce I was stirring and didn't even sigh. *Serves me right,* I thought. *When I dressed her for a trip downtown half an hour early I might have expected she'd get her hair mussed and a smudge on her cheek. I'd better be glad it's no worse.*

"We can go as soon as I finish this applesauce for our lunch. I just have to fix our faces and we'll be ready."

"Bobby's mother says he can go if we bring him back for lunch."

"Oh, Susie! I didn't want to take another child this morning! We are going to hurry along and when there are two you always dawdle."

"We won't dawdle and Bobby's mother says it will be a life saver not to worry about him."

"I suppose it will be a help to her. Well, all I can say is, you'll have to be a help to me!"

"We will," she smiled the angelic smile that always appears when she's gotten her own way.

And I must say, Susie did co-operate while I combed her hair for the third time that morning. She didn't even jump up and down while I washed the black streak off her face.

AS WE CAME OUT THE DOOR I spied Jane Friedland, Bobby's mother, waiting with her small son at the end of their walk.

"Are you sure you want him?" she smiled. "Susie seemed to think you did, but I think one child is enough to have with you down on Main Street. He can stay here perfectly well."

I agreed, but Bobby was looking at me with such trusting eyes, I'd have had to have a heart of stone to say no.

"Come along, Bob. You take Susie's hand and both of you stay three steps ahead of me. No more and no less."

They giggled and counted out the steps. Then off we started, leaving Jane looking after us.

"Hey! Look!" Bobby stopped in his tracks so abruptly I almost fell over him. "There's Jackie!"

"JACKIE! JACKIE!" screamed Susie so piercingly she halted Jackie, his mother and the baby carriage half a block away. Joyce Matthews responded to my wave and her parade waited for mine. Bobby and Susie were as delighted to see Jackie as though they hadn't seen one another for months.

"Will you play with me tomorrow?" asked Bobby, all humility. Quite a change from the self-possession, almost arrogance he shows toward Susie.

"No! Play with me!" demanded my daughter.

"I'll play with you both." Jackie bestowed his favors impartially. "Only I can't play when I'm in school. I go to school afternoons, you know."

"And is that a help!" breathed his mother. "He goes to school, Joy-joy takes a nap and I have a couple of hours to myself."

"That is a luxury, isn't it?"

"My trouble is knowing what to do with myself in the evenings and times like that with Jackie's daddy back in the service. Sometimes I get so fed up with children's company I could scream, but when they go to bed and I have the evening stretching out ahead of me I turn on the television or write letters or something. I don't know how it's going to work out this winter. Why don't you and your husband come in to see television sometimes? You would really be life savers."

I SMILED, THINKING THAT was twice I'd heard the expression "life saver" today. I was a life saver for taking Bobby for a walk. Dan and I would be life savers if we filled up an empty evening. Some lives are easy to save!

"We'd love to come in sometime, but you know the baby-sitter situation!" I didn't like to tell her that our evenings at home together are getting so scarce, we guard them jealously. Dan is out on scout work at least two evenings a week. Church council, with its various committees, takes at least one more. Then the evangelism committee of the congregation is doing an intensive follow-up of the World-Wide Communion visitation. By the time you add to that a couple of evenings a month for my part in the women's work of the church and an evening every other week for my club, time is one of the shortages around our house. Finding a suitable baby-sitter wasn't the only drawback!

"Where are you heading?" I asked.

"Oh, the five-and-ten. I need a couple of little things and it's one way to keep the children quiet. They love to go there."

"I'M STOPPING AT THE florist just this side. I'm on the altar guild this month and I find it works out best to stop and talk the situation over with the florist. The church gets some wonderful bargains that way."

"What is the altar guild? You'll think I'm pretty ignorant, but I find you talk about a lot of things that are Greek to me. I've stopped trying to pretend that I know."

"Why, some of the women in the church belong to the altar guild. They each take a month to see that the altar is properly cared for. They arrange the flowers and launder the linens. Things like that."

"Now arranging flowers is something I do know! I studied at the Art Institute, you know, and arranging still life groupings was one of the things I loved. May I help you sometime?"

"May you? Of course, you may!" I didn't tell her that to be a regular member of the altar guild in our church you must be a communing member. Nor did I say that arranging flowers for the altar was a little different from arranging still-life groupings.

IN FACT, as I smiled good-bye and shepherded Susie and Bobby into the flower shop, I thought of a lot of things I'd left unsaid this morning. Sometimes it is good to swallow a few words, but a steady diet of that sort could turn a person into a pesky hypocrite.

"I want a flower!" Susie announced as soon as she was in the shop.

"You and your flowers," chuckled a pleasant voice and I recognized Mrs. Schmidt's friendly bulk at the counter ahead of us. "Seems to me, you knocked over a vase to get a flower and I had to clean things up. Remember?"

I breathed a sigh of relief. No need to speak carefully here. Mrs. Schmidt and I "belong" and it makes a difference!

The Gospel for the Twenty-second Sunday after Trinity (Oct. 21) is written in Matthew 18:23-35

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

WHY ARE YOU ALIVE? That is one of my favorite conversation-starting questions in pastoral visits. Most people react to it as though that question had never occurred to them before.

We all believe that the God who created all things created us. It is he who gave us life and continues it. The first chapters of Genesis and thousands of years of Hebrew-Christian testimony agree to that. The cells from which we were formed were living cells. Our parents did not put life into them. God did that. And it is he, too, who made them grow, replace themselves, differentiate among themselves, become what they are and will be.

Science is built upon the conviction that there are reasons for all that exists and that occurs. We have caught the edges of many of the reasons—why the wind blows, why grass is green, why the heart beats, and so on. And where the reasons for things escape us, it is due to our ignorance and not to a lack of reasons.

The Hebrews recognized that God had created a reasonable universe. They gave his wisdom credit for almost everything that took place. We can be sure that God, who created all things purposefully and fit them into a consistent plan, also created us for a reason. As the highest of his creation, constructed essentially in "his image," we know a definite purpose or series of purposes exists for our lives.

FROM GENESIS TO REVELATION and from birth to death it is clear that God does not give us life out of some whim, some accidental fancy. Our lives were created deliberately and lovingly. It is our primary duty to find (if possible) the reason for our life, or failing that, to discover how we are to live that we may be fit for his purposes.

The Bible tells that we are to glorify God, to honor him, to love him. But these are ways of living, not the goals for living. A purpose for our lives exists whose nature we do not fully know. The parable of the *Talents* seems to indicate that greater service lies ahead. The crown of life for which Paul fought the good fight indicates a higher life to come. The resurrection of Jesus shows that it will remain a personal existence. The parable of the Pordigal Son indicates a family type of life. But the exact purpose for life escapes us here.

Every thinking Christian understands that life here is preliminary to something else. This is the proving ground, whereon we decide whether we wish to continue to live or not. The choice between good and evil is the choice whether we desire to do what God created us to do, and thereby be fitted into his eternal plan, or whether we prefer something else.

We who can hardly understand earthly things cannot grasp the heavenly. Realizing this, God through his Word, has revealed *how* we are to live. Faith sometimes is allegiance maintained without benefit of explanations as to its value.

EVERY GOOD THING, and all that is neither good nor evil, God has given us.

These constitute the workshop and the tools, the material and the blueprints, the initiative and the talents, the time and the necessary aid—and an amazing tolerance. With these we must build suitable lives, and not just knock together a structure.

All these things are lent to us, that our lives may fulfill their purposes. They are to be used in the Christian way. Any other use of them becomes misuse of funds, poor stewardship, cheating God.

EVERYONE OF US KNOWS that he is a poor steward. Each has been misusing God's gifts. And in the myriad times of reckoning we must confess unto God that we cannot repay him what we owe. The materials he lent us to use we have wasted. Talents have been dissipated—the tools are dull. Time has been wasted—opportunities are gone. Dust has gathered on his blueprints.

We have nothing with which to repay our Lord. The Old Testament makes it clear that God has the perfect right to sell us and all that we have, make slaves of us, or destroy us completely. We who are aware of this, plead for his patience and for more time. But because of the relation God has established with us through Christ our Saviour, he is compassionate. He releases us, cancels our debt. Graciously through Jesus, he allows us to continue using his goods.

Have we now our former right to be harsh toward those who owe us a little and cannot pay? The goods a man has borrowed from me are not mine. They are God's. I have no Christian right to be more demanding than God with God's property. And if I am so ungrateful to my God for his forgiveness of me that I cannot pass mercy on to my brother debtor, then I have placed my law higher than God's love. And by my law I shall be condemned. My Lord shall then demand of me everything that I owe him. The debt which he forgot I have recalled. The debt which he forgave I have recreated. And the principles by which I treated my brother debtor shall be used to my destruction.

THE "TEN THOUSAND TALENTS" referred to in Sunday's Gospel lesson are the equivalent of millions of dollars—a very large sum. "An hundred pence" amounts to about thirty dollars—small by comparison. The exact value today of talents and pence is debatable, but the meaning is clear.

"A certain king" refers to any mortal king, and "his servants" would probably be government officials. The "reckoning" refers to an auditing of accounts.

According to the Jewish law of that time, the wife was not sold into slavery with her husband, but she might go with him if she preferred. The practice of selling oneself or someone else into slavery to pay a debt is still in effect in many parts of the earth.

I am not convinced that everything in the last verses of the parable is meant to apply literally to God's treatment of the unmerciful, but it is interesting to note that torment is included, and that it is not necessarily eternal. However, as was said, I doubt that this part of the parable should be used to describe the conditions of the after-life.

THE THINGS GOD gives us for our lives our loans. They remain his. We must use them as he wants them used. Even our lives are his. We must regard lives as he regards them—all lives, ours and our brothers'. "Blessed are the merciful, for they shall obtain mercy." "Forgive us our trespasses as we forgive . . ." "So likewise shall my heavenly Father do unto you, if ye from your hearts forgive not every one his brother."

Personal Problem Clinic

Pastor's support

QUESTION: Why is it that church councilmen—businessmen with good incomes and investments—are afraid to give their pastor a living wage?

My husband has ability and has served the church for 10 years. His salary has gradually increased from $2,000 to $3,000, but we are still left in the lurch. Living expenses are great here. The children should have a good education, but with the high cost of going to college we cannot see the way ahead.

A pastor is handicapped—there is little opportunity to push ahead. My husband feels that someone should serve the smaller congregations, but the sacrifice is almost too great. What can we do but try to be happy in our work and keep stretching the dollar?

REPLY: Councilmen are like other people. Regardless of their personal finances, they differ in abilities, vision, sense of fair-dealing, initiative, and other qualities. Some see the needs while others are blind to them. Some recognize the possibility of more adequate church financing, whereas others look upon anything different or difficult as an impossibility. The basic trouble too often is that some councilmen do not have a fully Christian outlook on problems of church finance, and other congregational problems, including the support of the pastor.

Many pastors and wives face a difficult and embarrassing problem in regard to the education of their children. As I travel over the country I find that a considerable number of pastors' wives have been forced to take outside employment in order to keep the household going, to clothe their children, or to help them get an education.

Providing the opportunity for proper education has been the responsibility of parents to children, but it is too heavy a responsibility for many. This is responsibility which will have to be assumed more largely by society—including both church and state. Every child is naturally entitled to the kind of education for which his natural capacities fit him—college, trade school, business school, or whatever it may be. Despite an improved social outlook in recent years we are still pretty far from a Christian ideal—too much of the old Bourbon viewpoint still prevails, and too often the church has fallen short of a Christian standard.

Every congregation, to be true to Christian principles, must face its financial obligation, and go as far as possible to meet it. The smaller congregations must be served, but too often a disproportionate share of the sacrifice is assessed against the pastor and his family. The church at large is giving considerable help in such cases. But the utmost of self-help on the part of congregations must be forthcoming before they are entitled to expect a nickel from any outside source. Fewer congregations will fall short if their members rise to the point of doing all they are able to do.

TV

QUESTION: For some time we have practiced a certain amount of reading aloud in the family. But the only time we can find conflicts with the television programs. I feel that we'd all lose a great deal by omitting the reading. But the children insist they would lose more if they can't see the programs their playmates are all talking about.

REPLY: Radio and TV cannot be ignored—they have become a part of life for many families. We have to make the best possible adjustment to changing conditions. Isn't it possible to arrive at some satisfactory division of time or an alternation of activities? Forced listening to reading will probably not have much educational value. It would violate well-established principles of learning. Try hard for a scheme which will be gladly accepted by the children.

—EARL S. RUDISILL

Life in Two Worlds

Christ and Culture. By H. Richard Niebuhr. Harper. 259 pages. $3.50.

The most acute problem Christianity confronts—the relevance of Christ to the world of time and history—is the theme of this book. All Christian thought and experience is tangential to the two worlds in which Christians live: the kingdom of this world as known in "culture" and the kingdom of God as set forth by "Christ." The effort to relate these two into a reasonable and practical guide for living is the author's aim.

In painting the picture of this personal struggle for the allegiance of men's souls, Dr. Niebuhr uses five colors, mixing them with the illustrative evidence of history, theology, ethics, economics, government, and social studies. Two of the colors are primary—representing the extremes in interpretation, and three are mixtures—revealing median attitudes.

THE RADICALS—who meet the issue as an "either—or" and yield to the authority of Christ.

THE ACCOMMODATORS—who identify the Christian way of life with progressive civilization.

THE SYNTHESISTS—who salute both worlds yet see Christ entering into culture.

THE DUALISTS—who recognize the intransigence of one with the other and require an obedience to both at different times and in different ways.

THE CONVERSIONISTS—who believe that Christ can, must, and will completely convert man and transform society.

Dr. Niebuhr, in a most convincing and readable way, treats these methodologies with a critical, objective yet appreciative eye, and on the basis of the truth inherent in each, brings order out of the whole complex of argument—not by over-simplification but by insisting that Christ can contain all these solutions, and that while there can be no one Christian answer, there is the Christian's individual answer.

There are a few tedious pages—especially in the section dealing with the dualistic paradox Luther is taken to represent, and there are occasional oblique references to areas one would suppose deserve more convincing elaboration. All this, however, is actually anticipated and pre-excused by an insistence on "interactionism" in the various interpretive categories.

One need not read the whole book to be convinced of its thesis, but to do so will provide any clergyman with a greatly embellished background for his thinking—and for any layman an understandable and convincing portrayal of this root problem of Christianity.

The first chapter contains a Christology in miniature which is superb, and the last chapter sets forth the "relativism of faith" with exceptional clarity.

Philadelphia ROBERT D. HERSHEY

Foundations of Faith

Realities in the Christian Religion. By Walton Harlowe Greever. Published by the author. 120 pages. $1.

This is a great little book! Every pastor will profit greatly by study of its pages. The fundamental doctrines of our faith are drawn together in a glorious unity of divine revelation. The book is alive with the Holy Presence. "No stuffy, dry-as-dust dogmatics here." Each page is filled with statements and definitions pregnant with eternal truth. They come warm and fresh from the heart of a pilgrim of the way who states his abiding convictions after a long life of fruitful service in the church as editor, pastor, teacher, theologian and executive.

The principles with which the author approaches the subject are clearly explained. Then he deals with the facts, the faith, the fruits, and the futurity of our religion, closing with a brief summation of the realities in which he trusts. The facts are drawn from

the life of Jesus, and are interpreted to show His significance for our spiritual need. The faith is described as filling, fashioning and finishing the believer's life. Under "Fruits," the author deals with the God-filled life manifest in our contemporary world. "Futurity" discusses the reality of eternal life.

Every chapter discloses the superiority of the Christian life in meeting our problems as compared with the philosophies of the world. This is strong meat. The book deserves careful and thoughtful study. It will abundantly reward such readers with a deeper understanding and a richer appreciation of the mysteries of Christian faith.

Milwaukee, Wis. A. A. ZINCK

Teacher at Piney Ridge

Miss Willie. By Janice Holt Giles. Westminster. 268 pages. $3.

After 20 comfortable years in a Texas city school, Miss Willie's enthusiasm for teaching begins to wane. A letter from her niece in the Kentucky hills describes the need for a good teacher on Piney Ridge. Miss Willie's formerly suppressed missionary zeal is rekindled. She accepts the challenge to enlighten the backward hill folk.

Her worst problem, however, is the fact that the hill folk do not feel the need to be enlightened. In her new position, she faces the question, "Is it loving your neighbor more to feed him or instruct him?"

Miss Willie's efforts to change the living conditions on Piney Ridge are vividly described by the author, herself a Kentuckian. Mrs. Giles' first-hand knowledge of the ways of the Ridge folk, plus her awareness of the strength and beauty of the hill country help make this an entertaining novel. The reader suffers with Miss Willie through tragic situations, laughs with her at unexpected humorous incidents, and rejoices with her when she experiences spiritual growth, peace and love in the steadfast hills.

For enjoyable reading, for something to think about and apply to one's own relationships with other people, this book is recommended. ERNESTINE S. DAUM

Ulster Park, N. Y.

The Elder James

The Philosophy of Henry James, Sr. By Frederick Harold Young. Bookman Associates. 338 pages. $4.50.

The James family was extraordinary. In this book, the first exposition of the entire range of the elder James' thought, the reader may become acquainted with all of the works of a rather strange but vital thinker.

James, "a philosopher who was passionately religious, and at the same time a religionist who was passionately philosophical," was intensely aware of and affected by all of the strange currents which flowed across our national life in the nineteenth century. A friend but critic of Emerson, sensitive to all of the group-social experiments such as Fouierism, James walked a lone path, never actively identifying himself with any of the various movements.

Two principal influences on his thinking were Robert Sandeman, one of the eighteenth-century British "restorers of simple primitive Christianity," and, especially, Emmanuel Swedenborg, the Swedish scientist-theologian. Almost all of James' later writings are deeply indebted to the Swede.

James was not a systematic theologian or philosopher. He was chiefly concerned with creation and nature, with man, the problem of evil, and with his redemption which, for James, was corporate, not individual. In James the prime emphasis is upon salvation by knowledge of the Divine. He asserted the divinity of Christ but repudiated the doctrine of the Trinity. He was more rather than less of a Gnostic. The author's conclusion is that James "was a philosophical religionist in the gnostic meaning of the term."

Professor Young, himself an ordained minister and a professor of philosophy, has done a thorough job of gathering, culling, and presenting the thought of James. It makes an interesting by-path in American intellectual history. The elder James' prime contribution, however, remains in those whom he begat rather than in that which he wrote. JOHN H. SARDESON

Ithaca, New York

BISHOPS IN PROCESSION
Dr. Lilje and Dr. Pautke at St. Mary's

OVERSEAS

GERMANY: Luebeck.—THIS FAMED OLD city, which in the Middle Ages was the hub of Baltic Sea commerce and one of the leaders of the Hanseatic League, has five fine Gothic churches. One of them, the *Marienkirche,* built in the 13th century, has been considered one of the finest examples of early Gothic architecture in all Germany.

When incendiary bombs dropped on the city in 1942, the church's long history almost reached its end. However, since that time the efforts of craftsmen and the support of the citizens has made it possible to rebuild the church. Recently a two-day jubilee was held for a twofold celebration: the 700th anniversary of *Marienkirche* and its rededication.

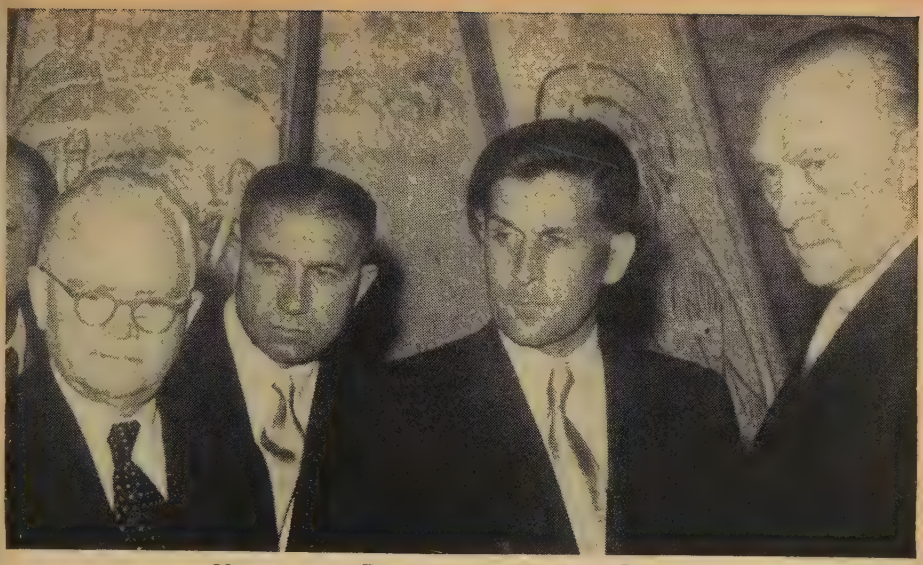
Seventy thousand thronged the building for the festival, with Bishop Hanns Lilje of Hannover as preacher for the chief service. Political dignitaries who attended the celebration included Chancellor Dr. Konrad Adenauer, head of the Bonn government, Secretary of State Kraft and Prime Minister Luebke of the Schleswig-Holstein province. Participating with Bishop Lilje was Bishop Johannes Pautke of the Luebeck diocese. Both Dr. Adenauer and Premier Luebke are Roman Catholics.

In the course of the restoration of St. Mary's, Gothic paintings were discovered on old wood. A noted expert, Dr. Berthilson of Stockholm, told newspapermen "That is the greatest and most important discovery of Gothic painting ever made in this province."

Some of the Gothic art was also found in old wood carvings. Restoration was supervised by Dietrich Fey and the authenticity of the rediscovered art was vouched for by German and Scandinavian authorities.

The Gothic frescoes and carving, believed to have been made about A.D. 1300, were discovered when fire ravaged the edifice and

GOTHIC ANGEL
Rediscovered after 700 years



VIEWING THE RESTORED PAINTINGS AT LUEBECK
Chancellor Adenauer, Dietrich Fey, Secretary Kraft, Premier Luebke

cracked off plaster which had later been applied over the priceless art treasures. A commemorative stamp has been issued by the German *Bundespost* on which a reproduction of the frescoes appears.

AUSTRIA: Vienna.—A DOUBLE celebration was held this summer by the Lutheran Church of Austria. It marked the 70th anniversary of the work of deaconesses in that country, and the 50th of the founding of the *Evangelisches Krankenhaus* (Lutheran Hospital) which is conducted by the deaconesses.

With 105 beds, this hospital continues the high medical tradition of the Austrian capital. Many poor people, among them refugees and expellees, receive treatment free of charge at the hospital through the Inner Mission Society's program of mercy.

The Inner Mission group, like other institutions of the Austrian church, has received great help from the Lutheran World Federation. Beside the hospital, the Society carries on its work at various rest homes and through counseling service.

Reconstruction work in the Austrian churches has been aided through LWF by American and Scandinavian Lutherans. Many important church buildings were damaged or destroyed in the war. Another result of LWF help has been construction of a shelter for 70 refugee families. Vienna city authorities broke precedent to make a loan for this purpose.

Austria's largest evangelical school was completely destroyed at the end of the war when retreating German forces shelled Vienna. Reconstruction work has been begun and in early 1952 the school will again be open, although on a reduced scale. Building construction will be so planned that each floor will be a self-contained unit and one floor can be built at a time.

Recent statistics have shown that the number of Lutheran university students in Austria exceeds the average percentage of Lutherans in the country's population. A boarding establishment maintained by the church in Vienna houses not only 70 school children but also 28 university students. The university students come mainly from the outlying provinces, but many of the schoolboys are either war orphans or cannot be cared for by their families. They live in groups of 14 in large and airy dormitories.

scholarly READABLE informative

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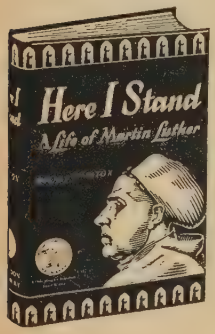

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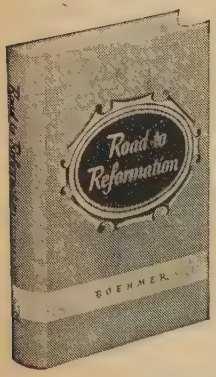
by Roland H. Bainton, Yale University

Published just last year, this book by the great Luther scholar is as readable as the newspaper. The dramatic biography interprets the experiences, writings, and lasting contributions of Martin Luther, father and leader of Protestantism. Richly illustrated with more than 100 rare woodcuts and engravings from Luther's own time. Reading HERE I STAND is an enjoyable rewarding experience. 448 pages. *$4.75*



ROAD TO REFORMATION

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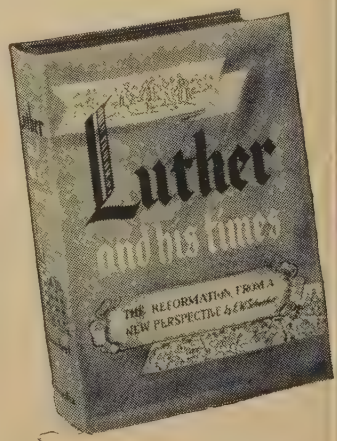
Paper, $1.50; Cloth, $2.50



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what LUTHER thought and wrote

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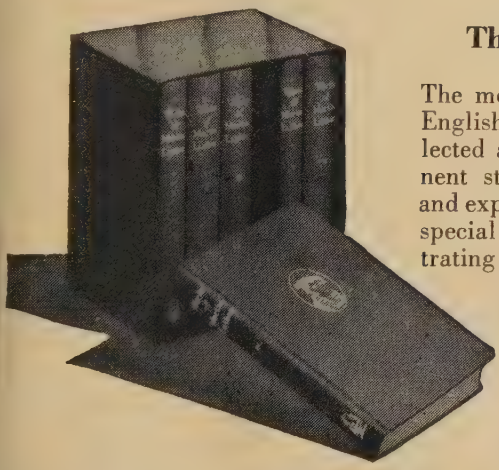

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NEWS IN THE CHURCHES

ILLINOIS:

"Let Action Outrun Theology . ."

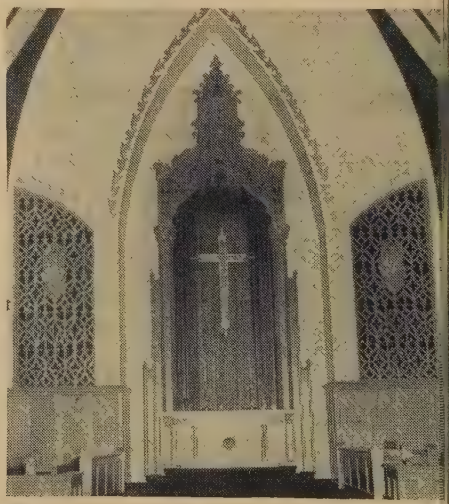
CHICAGO—"Now is the time for Christian Action to outrun Christian Theology"—was the emphasis of the "Turn-in-the-Road" conferences in Chicago, Sept. 21-22. Over 350 pastors and laymen attended. Synodical LWA Director Arthur Mahr reported "the interest level was high." Laymen heard Dr. S. C. Michefelder, Dr. Paul Empie, Dr. Fredrik Schiotz and the Rev. Rollin G. Shaffer present the need for continued work.

STEWARDSHIP CONFERENCES were conducted recently by the Illinois Synod at Sycamore and Pere Marquette State Park. Combined attendance was 225 laymen. Synodical Chairman Russell Olson said, "The men conducted themselves as King's men about the King's business. They were concerned not with the mechanics of stewardship, but centered their thinking about the basis of our faith and giving. They dug their teeth into scriptural aspects of stewardship with emphasis on tithing!" All of the presentations were by laymen.

Congregations are concerned about comfortable parsonages. During the past few months eight new parsonages have been purchased or built, at a cost of $158,000. In several instances, laymen have done considerable work on the construction, thereby lowering the cost. New parsonages: Luther Memorial, Quincy; Faith Church, Brookfield; Trinity Church, Warrenville; Zion Church, Litchfield; St. Timothy's, Skokie; Unity, Chicago; Faith Church, St. Louis; Salem, Jonesboro.

ST. MATTHEW'S CHURCH, Princeton, has added June Bender to its staff as organist and parish worker. Miss Bender is from Davenport, Iowa; in June, graduated with honors from Augustana College, with a degree of ministry of music and religious education.

HOLY TRINITY CHURCH'S (Elgin) cornerstone for the new educational unit was laid recently. Dr. A. C. Schenck, father of Pastor R. J. Schenck was guest preacher.



BEFORE and AFTER pictures of the chancel of Zion Church, Wooster, Ohio, show results of recent $55,000 renovation that was climaxed in Sept. 23 dedication. Half of improvement cost was spent on a three-manual pipe organ. Congregation played host to Central Conference earlier this month, entertains WMS Oct. 31 and will be host to Ohio Synod when it meets in Wooster next May

THE REV. WILLIAM HOVER, Zion Church, Mt. Carmel, has been appointed by the Executive Committee of the Southern Conference as acting president to fill the unexpired term of the Rev. William Swarbrick.

CLYDE G. STEELE

KENTUCKY-TENNESSEE:

CHEY Down, Debt to Go . . .

LOUISVILLE—Synod Treasurer Philip Haag reports that the $31,000 goal for Christian Higher Education Year has been paid in full. Next objective: the Wittenberg College debt reduction goal of $17,000!

SOCIAL AND SYNODICAL MISSIONS were emphasized at a joint meeting of these two committees at Grace Church, Louisville, Oct. 1-3. Representatives of ULCA boards in these fields spoke on "Evangelism and Parish Practice."

MISSIONARY WOMEN in nine areas of Kentucky-Tennessee are currently hearing India Missionary Lilith Schwab in Northern Kentucky, Lexington, Louisville, Paducah and Franklin (Kentucky), Nashville, Memphis, Shelbyville and Tullahoma (Tennessee).

SYNOD CONFERENCE will meet early next month in Grace Church, Louisville, with Hamma's Prof. T. A. Kantonen as speaker and Third Church (Louisville) pastor, Dr. Charles Cressman as discussion leader on the conference theme, "Christian Family."

Louisville Lutherans will hold a Reformation Rally at Memorial Church, Oct. 31, with Synod President G. D. Busch as speaker . . . Dr. Charles Cressman has been installed at Third Church, Louisville, Dr. Allen Hauck at St. Mark's, Newport, Ky.

GRACE CHURCH, Louisville, celebrates her 50th birthday this month . . . SYNOD WOMEN'S MISSIONARY convention is set for First Church, Louisville, Oct. 19-21, with Mrs. C. W. Baker, president of the ULCA Missionary Society, Dr. Carl Lund-Quist and Dr. C. E. Krumbholz, both of the National Lutheran Council, and Missionary William Peery as speakers.

ROGER C. IMHOFF

GRAND

story of the week

DURING last month's meeting of the church council of St. Michael's Church, Oakland, Calif., Pastor Ross Hidy and his laymen discussed ways and means of arousing increased interest in Christian stewardship.

"Preach 'em another sermon on the subject!" demanded one councilman.

"All right," responded Pastor Hidy. "I've been turning several stewardship ideas over in my mind; how does this sound?

"After explaining the Christian idea of good stewards of God's gifts, I'd close the sermon by opening four envelopes containing varying sums. These would represent salaries or wages of our members."

"Would you use real money?" asked one.

"It would be more effective that way!"

"How much would you want to show?"

"Well, four envelopes . . . I figured a thousand dollars!"

"Where would we get a thousand dollars?" protested the treasurer. "Our benevolence is always sent to synodical headquarters as fast as it comes in; our New Church fund is invested in bonds; and our general fund at the moment contains $1.52!"

A buzz of conversation swept the group. Gradually, the laymen agreed: the treasurer should borrow the thousand, even if the bank demanded week-end interest.

One councilman put it this way: "I like the idea of putting aside one-tenth of a man's wages for the Lord—first!—then, the nine-tenths for the Christian! Use of the 'real thing' in talking about money may shock some of us into a new awareness of stewardship opportunities "

PASTOR HIDY delivered his "thousand dollar sermon" the following Sunday. The congregation WAS impressed.

Wagged one layman, "It was worth it, but it was the most expensive sermon we ever heard at St. Michael's!"

—DICK SUTCLIFFE

DIRECTOR PUNCHARD
. . . pastor's aide

Philadelphia Post

Evelyn Punchard, June graduate of the University of Pennsylvania and a member of Immanuel Church, West Philadelphia, has accepted appointment as director of education for Salem Church, Philadelphia. She was installed last month in services conducted by Pastor William Nye and Dr. Earl Rahn, executive secretary of the Ministerium of Pennsylvania's Board of Education.

At her new post, Miss Punchard will teach in the day kindergarten and assist Pastor Nye in the Sunday school and youth program. During the past summer, she was a member of the staff of Camp Nawakwa, Arendtsville, Pa.

LLM's Pocketcard Pix

Those who worship dictators and the state carry banners and posters paying tribute to their man-made gods, but 2,250,000 Lutherans in seven countries on four continents this fall will carry pocketcard pictures of Christ, emphasizing that He is their leader.

Members of ULCA and its overseas churches will carry the pictures to remind themselves that Christ is with them always. The cards are being distributed as a part of the materials published each year by the Lutheran Laymen's Movement for Stewardship for the 4,000 ULCA congregations.

The stewardship message on the cards will be printed in five languages—English, Spanish, Japanese, Loma and Telugu. Cards will be distributed in the U.S., Canada, Argentina, Japan, Liberia and India.

Other Protestant denominations liked the card so well many have purchased it for distribution among their membership. Those using it include the Presbyterian Church, U.S., Augustana Lutheran Church, Church of the Brethren, and the Evangelical and Reformed Church.

Fills RE Post

For the first time in Redeemer Church's (Toledo, O.) 35-year history, a full-time director of religious education is being appointed in the person of Mrs. George Zelie. Mrs. Zelie assumed her new duties Sept. 1.

In her new post, she will plan, supervise and direct all phases of the Sunday school, will act as counselor for youth groups and will also be junior and youth choir director.

A native of Lancaster, Pa., Mrs. Zelie was graduated from Hartwick College in '49 with a BA in religious education. She was installed Sept. 30 by Pastor Ewald Berger.

Heads ICC

The Rev. Raymond F. Wieder, director of overseas relief for the Pennsylvania Council of Churches and the Pennsylvania State Council of Christian Education, has accepted a call to be executive secretary of the Inter-Church Council, New Bedford, Mass., effective Oct. 1.

In his new position, Mr. Wieder will direct a staff of five persons in promoting a united program of Christian service for New Bedford. Forty-four churches, representing 15 Protestant denominations, and four co-operat-

DIRECTOR ZELIE
. . . a full schedule

SECRETARY WIEDER
. . . change of pace

ng, character-building or-ganizations are co-operating.

Since 1947, Mr. Wieder has directed the overseas re-lief program of Pennsylvania churches and has served as a representative of Church World Service and Lutheran World Relief. More than 5,000,000 pounds of food, clothing and shoes were col-lected under his direction.

Mr. Wieder also directed the Protestant DP program in the Keystone State, served as Protestant advisor to the Pennsylvania DP Commis-sion.

Prior to becoming state di-rector of overseas relief, Mr. Wieder was superintendent of the Harrisburg District of the Pennsylvania Temper-ance League. A member of the Central Pennsylvania Synod, he held pastorates at Stewartsville, N. J., and Montoursville, Pa. He is a graduate of Muhlenberg Col-lege and Gettysburg Semi-nary.

BRIEFLY SPEAKING

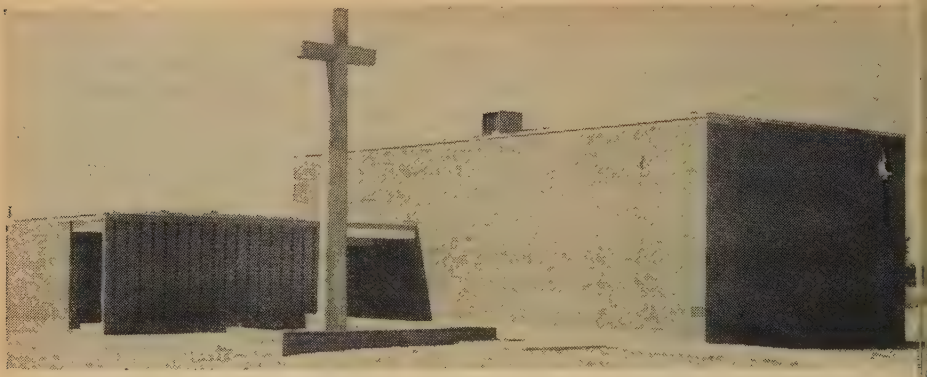
On the information desk in a Madison, Wis., hospital is a church file containing names of patients listed according to their denominational preference. In the folder marked "Lutheran" was a single card on which some wag had written, "ALL Lutheran pastors please note!" The name of the patient: Mrs. Martin Luther, Route 1, Madison, Wisconsin!

During a demonstration class at the recent Wisconsin Sunday School Association convention, the teacher was instructing a class of youngsters while surrounded by "observing" adults. Class discussion got around to the meaning of the word *scribe*. "A scribe," explained the teacher, "is like a secretary . . . you know what a secretary is, I'm sure!" Innocently, one of the smallest in the circle of children spoke up "Yeah! I know; my daddy has two of 'em. They're cute, too, only not as pretty as my mother!" With difficulty, the teacher eventually regained the attention . . . of the observing adults!

Early arrivals at a recent service in Salem Church, Fremont, Nebr., found a note in one of the pews: "Thank you so much for leaving the church open. It is the old-fashioned way which I thought had gone forever. The church is beautiful, quiet and deeply full of God." The note was signed "A lover of Open Churches."

Student Director Walter Keller had to conduct the Concordia Seminary Lutheran Hour Chorus from a seated position during 10 days of its recent 8,000-mile tour. Reason: As the choir was leaving Fresno, Calif., its bus stalled. Before signals could be posted along the busy highway, a car swerved into the stranded vehicle. The resulting crash injured several choir members, sprained Director Keller's ankle. During the next 10 days, some people in the choir's audiences thought the director was "trying out a new method of conducting!"

There have been 500 new members added to St. Matthew's Church, Princeton, Ill., in the past half-decade. To integrate these newcomers into the life and work of the congregation three members are financing 10 promotional dinners in three weeks so that Pastor James Fresh and Parish Worker June Bender can present the whole work of the whole church!



St. Timothy Church, Albuquerque, N. M., now has new use for $140 (see Home Missions)

MARYLAND:

Lutheran Horatio Alger Feted

HAGERSTOWN—When Lutheran Layman Frank S. Leiter observed his 70th birthday recently, local newspapers featured several articles on his Horatio Alger rise from grocery clerk to the presidency of the largest department store in Hagerstown, one that bears his name. Editorially he was hailed "as one of this city's most outstanding community leaders, business executive and churchman!"

MEMBERS of Salem parish, Westminster, pilgrimaged to the National Lutheran Home for the Aged, Washington, last month, took along Harvest Home gifts.

LWA RECEIPTS as of August 31 were $47,584, or 61.2 per cent of the synodical goal. In Washington county $9,319 had been contributed towards a $13,000 goal. "Turn-in-the-Road" conferences are scheduled for Cumberland Nov. 14; Frederick Nov. 16.

196 FULL-TIME registrations at Hood Summer School for Church Workers made it the largest in the 16-year history of the school.

ST. PAUL'S CHURCH, JEFFERSON PARISH, plans a $30,000 two-story addition to the church.

FALL RALLY of Western District Brotherhood was held Oct. 9 at St. Paul's Church, Funkstown.

FREDERICK CHURCHES sponsored a series of preaching services with Dr. Arnold T. Ohrn, Baptist World Alliance, as speaker.

THE FREDERICK CHAPTER, Gettysburg Woman's League, recently heard Prof. George S. Warthen, of the college, speak.

> Returning from a three months' tour of Europe, a Hagerstown Brethren pastor told local Kiwanians that the Army of Occupation in Germany was doing more to tear down good will than anything the State Department can do to build it up. In sharp contrast he praised the churches of America which, by their contributions of clothing and CARE packages, have made many friends for the United States.

PASTOR ARLTON W. MILBOURN has resigned at Emmanuel Church, Stoney Creek.

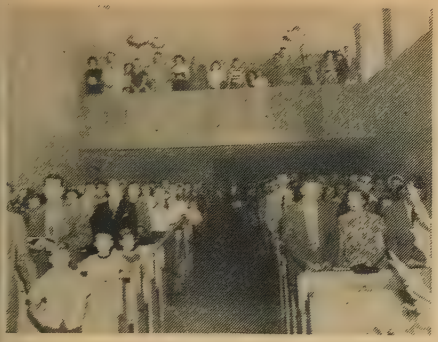
ST. BENJAMIN'S CHURCH, SALEM PARISH, celebrated its 190th birthday Sept. 23.

ST. PAUL'S CHURCH, BURKITTSVILLE, was rededicated Oct. 7.

PROTESTING CITIZENS of the Hamilton Park area, Hagerstown, were successful in opposing the granting of a liquor license in that district.

TREASURER VIRGIL W. DOUB reports (as of Sept. 12) that $168,567 has been paid on the total apportionment of $331,537 (50.87 per cent). CHEY is 71 per cent paid.

WILSON P. ARD



Albuquerque Dedication

NEW YORK:

300 Attracted to Youth Sunday

NEW YORK CITY—Three hundred young people and their friends attended Youth Sunday services in St. Stephen's Church, Brooklyn, last month. In charge of two services were Philadelphia Seminarian Henry Reenstjerna and Wagner College Junior Robert Neilssen, both sons of the congregation. The program included a parents' panel in the afternoon, dinner, evening fellowship hour.

BROOKLYN'S Inner Mission Society helped 255 children go to camp and summer homes this summer. Edward Weiskotten, Wagner College senior, was director of the work, assisted by Ralph Storm, Philadelphia Seminary junior.

THE THIRD ANNUAL stewardship workshop of the New York Synod was held at Lake Minnewaska, Sept. 14-15. Mr. Thomas K. Thompson, director of stewardship of the National Council, spoke. Others on the program were Chester Myrom, ULCA stewardship office, Synod President Frederick R. Knubel and Dr. David Jaxheimer. Eighty laymen and 20 pastors attended.

LUTHERAN LAYMEN of Brooklyn from ELC, Augustana, and ULCA congregations met in three identical rallies Oct. 7.

THE METROPOLITAN CHAPTER of Philadelphia Seminary held its fall meeting at St. Peter's Church Sept. 28. The president of

HOME MISSIONS

NEW MEXICO: Recently (Sept. 9) dedicated by members of St. Timothy's Church, Albuquerque, is the modernistic-functional structure shown opposite. The nave seats 250 (see cut this page). The three-year-old mission has been renting temporary quarters for $140 a month, is now happy it can spend such sums on paying for the $47,000 structure. At night, three spotlights illumine the 27-foot cross atop the spire.

ONTARIO: After working for over a year in the small railway-lumber-mining town of Geraldton, Missionary Robert Rock organized the charter members Sept. 30. He was assisted by Canada Synod President J. H. Reble and BAM Secretary A. M. Knudsen.

PENNSYLVANIA: The Church of the Good Shepherd was organized in the East 38th Street section of Erie last month. Members meet in a converted basement-chapel in the home of Member Richard Tansey. A few doors down the street, other members have offered the use of a small dwelling in order that Sunday school classes might begin.

ILLINOIS: Early this past summer, Luther Leaguers of Peace Church, Steeleville, accompanied Pastor Edgar Belter to Sparta to conduct a survey of the community. As a result, worship and Sunday school services are being conducted in Sparta each Sunday evening. It is hoped that the new mission will soon be organized. Tentatively, the name "Prince of Peace Church" has been adopted.

WISCONSIN: Northwest Synod Missionary Dwight Shelhart, responsible for locating prospective mission fields in his area, leaves no stone unturned in finding "ripe fields." He's just asked postcard coverage of every congregation in the synod and expects many leads for new missions.

WISCONSIN: At the first services of Our Saviour's Church, Appleton, 53 persons were present. The congregation worships at the Riverside Cemetery Chapel; Sunday school classes began Sept. 9, reports Pastor Emerson E. Jury.

ST. PAUL'S

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at
ST. MARK'S
ENGLISH LUTHERAN CHURCH
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(Just west of Forest Park)
MARVIN F. SIELKEN, Pastor
Sunday School ..... 9:30 A. M.
Worship Service ..... 10:45 A. M.

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1333 Dade Boulevard
Services: 11:00 A. M.
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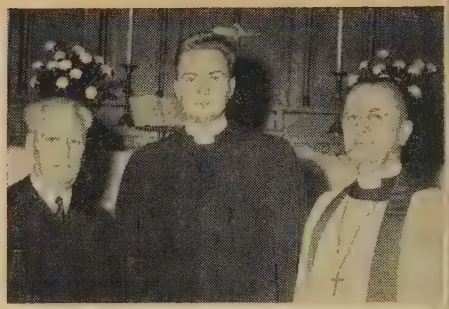
Welcome to our GROWING MISSION in
Miami Beach

NEWS IN THE CHURCHES



THE FIRST SON of 63-year-old Punxutawney (Pa.) church to enter the ministry, Edward Jerome Alexis (center), is shown following his recent ordination by Pittsburgh Synod President G. Lawrence Himmelman (right), assisted by Pastor Elbert Oney (left). The congregation has a second son, Thomas Smith, currently beginning preparation for the ministry

the auxiliary, Mrs. S. White Rhyne, and Dr. Harold S. Miller were speakers.

THE REV. WILLIAM A. DUDDE was installed director of public relations of the Lutheran Welfare Council Sept. 18 at St. Luke's Church, Manhattan.

Manhattan Lutheran churches sponsored a joint Reformation service at Holy Trinity Church, Central Park West, on Oct. 14.

DR. WILLIAM G. BOOMHOWER has resigned at St. Paul's Church, Williamsburg, Brooklyn, to accept a call to Gilead Church, Brunswick, which he served early in his ministry.

THE REV. THEODORE CASPER of Good Shepherd Church, Weehawken, N. J., has been called to Advent Church, Manhattan.

MEMBERS OF Holy Trinity Church, Brooklyn, dedicated their new building recently.

A LUTHERAN UNITY RALLY, sponsored by the Metropolitan Lutheran Youth Council, will be held in Brooklyn's Bethlehem Church Oct. 21. The Rev. Ingwald Opsal, ELC pastor, will speak.

THE 60TH ANNIVERSARY of the Brooklyn District Luther League was observed Oct. 13-14 at Incarnation Parish Hall (Saturday) and St. Jacobi's Church (Sunday).

OLIVER W. POWERS

NORTH CAROLINA:

Germans Reluctant Armers: Bremer

SHELBY—"The German people are not overly enthusiastic about rearmament, chiefly because they fear this will block the possible unification of their nation." Such is the opinion of Otto Bremer, deputy director of Lutheran World Federation in Southern Germany for 20 months, during a recent visit in Shelby.

MR. BREMER explained that the Russians have frequently encouraged the removal of the barriers between East and West Germany as a bait to Germans who want to see their country unified and who believe that if they submit to the plan of rearmament the Russians will keep Germany split in two.

He has handled dozens of assurances of housing and jobs for displaced persons, signed by the Rev. J. D. Sheppard, pastor of Ascension Church, Shelby, but the two met personally for the first time, when Bremer arrived here for a brief visit with his old friend, the Rev. Alfred Gulbis.

"It was the greatest day at camp when Mr. Bremer arrived with 'assurances,' food, and clothing," Pastor Gulbis smilingly recalled.

Gulbis, a native of Latvia, who has been assistant pastor to Pastor Sheppard for about a year, was camp leader and pastor at the DP camp at Fishbach, near Nuerenberg.

"There has been tremendous material and spiritual advancement in Germany in the past few months, and everywhere one sees signs of progress, but there is still a terrific refugee problem," the former deputy director declared. Most displaced persons are either in old age homes or hospitals or have found jobs and have become integrated into society, and "DP" camps are becoming smaller and smaller.

Eight million DPs are still in Germany, many of them unemployed and living in crowded conditions. Their first desire is to get away from the terrible camp life, Mr. Bremer said, but many of them do not want to go back to lands now controlled by Russia, and they are no longer permitted by Congress to enter the United States unless they were approved before July 1. As a result, they must get what help they can from the churches and from America, and they must somehow be absorbed in the West German economy.

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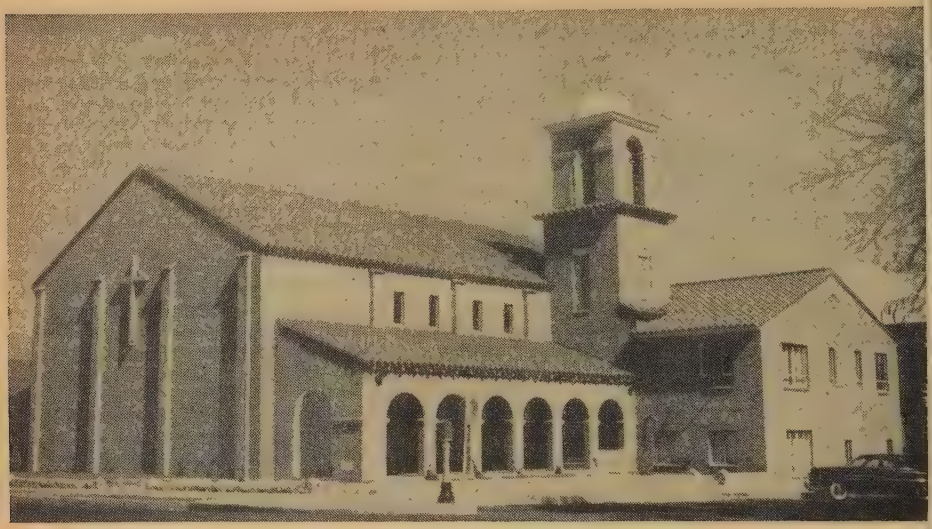

ATTENDANCE in this new $200,000 structure erected by members of St. Paul's Church, El Paso, Texas, in co-operation with the Board of American Missions, has increased 125 per cent following its official opening recently (see "The Lutheran," Sept. 26). Of the 100 congregations in the city (pop. 135,000) only two are ULC; but the imposing structure, said to be among the most beautiful in the Southwest, has given the "minority" congregation added prestige, attracted many new worshipers. Pastor William Buch also serves as president of the El Paso Ministerial Alliance. The building will not be dedicated until completed, including the installation of furnishings

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MOST IMPORTANT BATTLE is for the youth of Germany. In the Russian-occupied zone, tight state control of the schools and the indoctrination of the youth with idealistic slogans is enough to make the Communists feel that time is on their side. Except in the universities, Stalin is exalted far more than the teachings of Marx and Lenin.

According to the visitor, cases of American discrimination against the Negro are carefully documented by the Communists and claimed as typical of life in the United States. As a result, the status of the American Negro is asked about first of all by German young people.

The DP efforts of Pastor J. D. Sheppard of Ascension Church, Shelby, have been outstanding. Altogether, about 200 displaced persons have passed through Shelby on their way to permanent resettlement; 27 remain in his area. ROSCOE BROWN FISHER

PENNSYLVANIA:

Missouri Synod and ULCA Agree on Roslyn Development

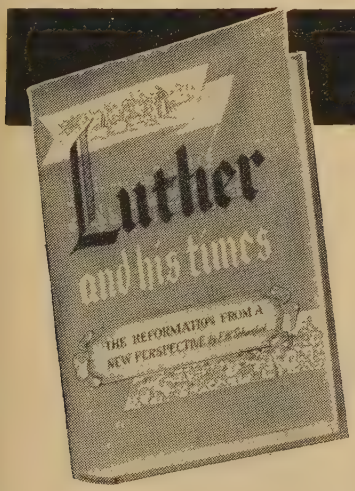
PHILADELPHIA—Cool heads, honest attempts to understand opposite positions, along with friendly discussion on the part of representatives of the Lutheran Church —Missouri Synod and the United Lutheran Church in America has resulted in improved relations between the two groups.

What promised to be, for a time at least, a "hot potato" was the home mission development of Roslyn, suburban community lying midway between Glenside and Willow Grove, Pa., just north of the Philadelphia city limits. Both Missouri and the ULC had, unknown to each other, begun plans to develop a congregation there.

ULCA INTEREST began nearly a decade ago, but actual attempts to begin home mission work in Roslyn started last September when Central Pennsylvania Synod's Home Mission Superintendent, Pastor Martin Tozer, and the Ministerium of Pennsylvania's counterpart, Dr. Roy Winters, agreed that "now is the time to act in Roslyn." The two sought from the National Lutheran Council's regional committee on home missions, allocation of the Roslyn area for establishment of a ULCA congregation.

The regional group (of which Superintendents Tozer and Winters are members) agreed that a survey should be made. Upon its completion, the ULCA was given the green light. In June a Gettysburg Seminarian, Miss Rea Rentschler, arrived in Roslyn to begin her canvass. Results: 59 ULCA families, one Missouri Synod family.

Since the proposed synodical realignment of Central Pennsylvania Synod and Ministerium of Pennsylvania would bring Roslyn



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under the jurisdiction of the latter synod, the synods' Joint Commission agreed that the Ministerium should develop the field.

All this while, Missouri Synod pastors in the area had accompanied Missouri officials through the Roslyn section last December. When it was discovered that there was no Lutheran church in Roslyn, the decision was "this is it!"

Simultaneously for both groups, plans to begin Sunday school "jelled" around Labor Day: the Missouri backers, after unsuccessfully approaching school authorities for permission to hold services in the school, obtained the Roslyn fire hall, announced through newspaper and poster publicity that Sunday school would start Sept. 16.

The news dropped like a bombshell into United Lutheran ranks, already planning to start a Sunday school in Roslyn around the middle of the month. Considerable feeling mounted at once.

At this point, the whole matter came to the attention of home mission officials of Missouri Synod, as well as Central Pennsylvania and Ministerium leaders. The ULC pastor at Willow Grove, the Rev. W. C. Karns, whose congregation was intensely interested, contacted the Missouri Synod pastor. As a result, the Missouri pastor approached Dr. Winter.

"We don't want to compete," protested the Missouri pastor graciously. "There's too much work for the Kingdom to be done to waste time arguing who goes where."

Further consultation resulted in complete accord on the dispensation of the matter: The Missouri group agreed to withdraw and the ULCA-Ministerium agreed to contribute $75 towards expenses incurred by the Missouri Synod in getting their Sunday school started.

R. T. S.

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Provost

PENNSYLVANIA:

"Distinguished Daughter" a Lutheran

PITTSBURGH—For the second time in as many years, a Lutheran churchwoman has been named one of ten of Pennsylvania's "distinguished daughters" of 1952. She is Mrs. Charles W. Baker, president of the ULCA's Women's Missionary Society and wife of the ULCA pastor at Duquesne.

Last year, one of the ten women honored for distinguished service was Mrs. Elsie Singmaster Lewars, noted author and civic leader of Gettysburg.

Mrs. Baker's service as a delegate to the organizational convention of the National Council of Churches in Cleveland last year, as delegate to the World Council of Churches in Hannover, Germany, next summer, and her recent tour of Europe as a member of the NLC delegation, influenced her selection, Pennsylvania Week officials say.

Nine men who struggled for religious freedom

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LUTHERAN UNITY was the theme of both the Brotherhood and the Women's Missionary Society conventions early this month. Panel participants at both conventions included the Rev. A. F. Brunn (Missouri

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NEWS IN THE CHURCHES

Synod), the Rev. H. C. Osterman (ALC), the Rev. J. Victor Murtland (NLC), and the Rev. E. K. Rogers (ULCA).

THE FIRST ULC SCHOOL for Sunday school superintendents was held at Camp Lutherlyn. One hundred fifty superintendents, "the Forgotten Man," attended and discussed "The Pastor's Relation to the Sunday Church School, Especially to the Superintendent" and "The Superintendent's Job."

THE LEADERSHIP TRAINING SCHOOL program of the Greensburg Conference has grown from one large centralized school in Greensburg to six schools running concurrently at Greensburg, Charleroi, West Newton, Scenery Hill, Monongahela, Scottdale.

LUTHER MEMORIAL, Erie, recently celebrated a triple anniversary, the 90th anniversary of the congregation, the 25th anniversary of the present church building and the 45th anniversary of the ordination of Pastor E. Maclay Gearhart.

SYNOD RECEIVED a "real shot in the arm" last month when ULCA President Franklin Clark Fry and Synod President G. L. Himmelman spoke at meetings of the Fall Conferences. At the afternoon sessions for pastors President Fry spoke concerning "The Church's Answer to Today's Problems" and President Himmelman on "Loyalty to the Synod." The evening session, open to all, heard Dr. Fry speak on "The Wider Vision" and Dr. Himmelman on "What We Need at Home." During this same month Zeb Trexler conducted Stewardship workshops.

LUTHER E. FACKLER

DECEASED

Mrs. Nathan R. Melhorn

Mrs. Florence L. Melhorn, wife of Dr. Nathan R. Melhorn, retired editor of THE LUTHERAN, died Oct. 2. She was 82.

Mrs. Melhorn served with her husband in pastorates in Philadelphia and Reading prior to the time he assumed the editorship of the ULCA's news magazine. Following his retirement, she again became active in Incarnation Church, West Philadelphia, and

was a member of the Philadelphia Seminary Women's Auxiliary.

Surviving are her husband; two sons, Nathan R. Melhorn, Jr., of Haddonfield, N. J., and Henry B. Melhorn, of Fort Madison, Iowa., and four grandchildren.

The funeral service was conducted Oct. 3 in West Philadelphia by the Rev. Clarence Rhoda, pastor of Incarnation Church, assisted by Dr. Earl F. Rahn and the Rev. Carl Koppenhaver. Burial was in Ada, Ohio.

Mrs. Nelson A. Miller

Mrs. Olga O. Johnson Miller, wife of the Rev. Nelson A. Miller, pastor of St. John's Church, Johnsonburg, Pa., died Sept. 21.

Born in Hanna, Wyoming, July 8, 1894, she was married in 1925 following graduation from Augustana College.

Surviving are her husband; a son, John Miller, a student at Penn State; and a brother, Dr. Julius A. Johnson, of Omaha.

The funeral was conducted in St. John's Church, Johnsonburg, by Pastors F. H. Schott and Arthur L. Ruths. Burial was in Omaha.

ULC CALENDAR

OCT.

17-18. Women's Missionary Society. Maryland Synod. Luther Place Memorial Church, Washington, D. C.

19-21. WMS Convention. Kentucky-Tennessee Synod. First Church, Louisville, Ky.

20-21. Brotherhood Convention. West Virginia Synod. Jacksons Mill

20-21. Brotherhood Convention. Illinois Synod. Trinity Church, Rockford

26-27. Luther League Convention. Indiana Synod. St. Mark's Church, Indianapolis

26-28. LL Convention. Ohio Synod. Wittenberg College, Springfield

NOV.

4. Brotherhood Convention. Indiana Synod. Grace Church, Elkhart

13. Brotherhood Convention. Virginia Synod. College Church, Salem

16. Brotherhood Convention. South Carolina Synod. Wittenberg Church, Leesville

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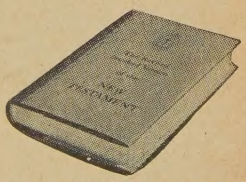

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IN CONCLUSION . . . . . .

AT THE END OF THIS MONTH the final proposal for universal military training is supposed to be ready for study by the U.S. Congress. This is not like the draft law now operating. Under UMT for an indefinite future period practically every 18-year-old American boy would be put in uniform, regardless of the military situation. If the law ever gets on the books, it will just about take an earthquake ever to get it off.

The object of UMT would be to make the U.S. military-minded. A man who is in favor of this, Frank H. Grover, explains the purpose in an article in the October *Coronet* magazine. In the cultural pattern of America in times past, Mr. Grover says, peace has been "basic." "Youngsters have been taught to abhor violence."

Now, says Mr. Grover, the United States has "endorsed new principles which demand great psychological adjustment . . . We now, as a nation, have declared that boys in high school will be trained to fight, no matter what their past experience."

U.S. ARMY PUBLICITY in favor of UMT a few years ago emphasized what courteous and friendly treatment 18-year-olds were to get from their officers. They were going to have a pleasant and highly educational experience, like going to a summer camp. It sounded too good to be true, and of course it never could be true.

A picture that comes nearer the truth is in a *Life* magazine article this month (Oct. 8) about boot training in the U.S. Marine Corps, portraying the brutalizing process conducted at Parris Island by sadistic top sergeants. All traces of human dignity have to be broken down to make first-rate killers, the article explains.

Those of us who are in favor of the present draft law can't give it our endorsement without squirming. We know that war is a horrible evil in every way. We believe that the enslavement of the world by a police state is still more evil, and between these two choices we prefer to run the risk of war. We think the risk is cut down heavily by a firm defensive stand taken by a majority of nations acting together through the UN.

As long as the world situation is dark, we shall probably need the draft. But we don't believe the United States or any other nation needs to plan now on continuing indefinitely to bring up all its boys to be soldiers. In that direction there is no hope for peace because, as we can clearly see, the preparation for war stifles the spirit of peace-making.

TO PASS THE UMT BILL would be a cynical betrayal of all we Christians believe regarding the way peace can be achieved. It would be to place a nation's reliance in the broken weapons of all the military adventurers of yesterday. It would be to abandon hope of eventual success through a society of nations.

War has always in the past been considered by Americans to be a drastic emergency, not a regular business. We have gone to war as what we considered a last resort. That's soon enough, sometimes it's been too soon. The courage and free spirit of Americans have resulted from the fact that professional militarism did not dominate our national life.

UMT would be a cowardly retreat from the best things in a nation's heritage. We should proceed according to our faith, not our fears.

—ELSON RUFF

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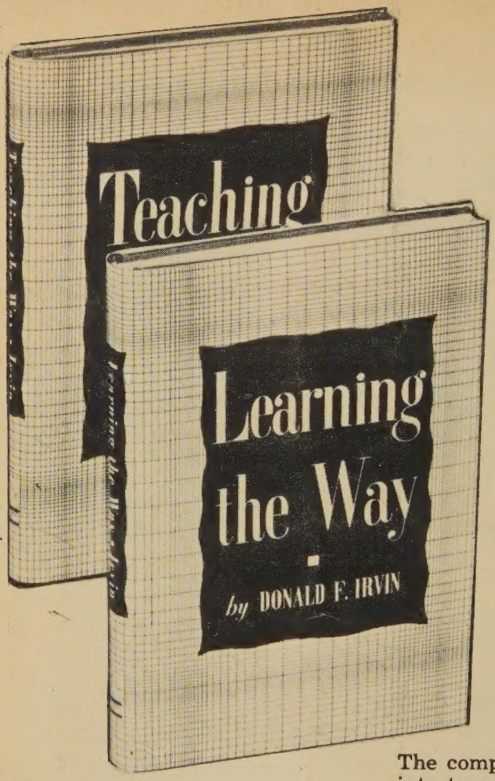

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